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JUVENILE INSTRUCTOR
JUBILEE YEAR

1866

VOL. L

JANUARY, 1915

NO. 1

1915



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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

CONTENTS

MISCELLANEOUS.

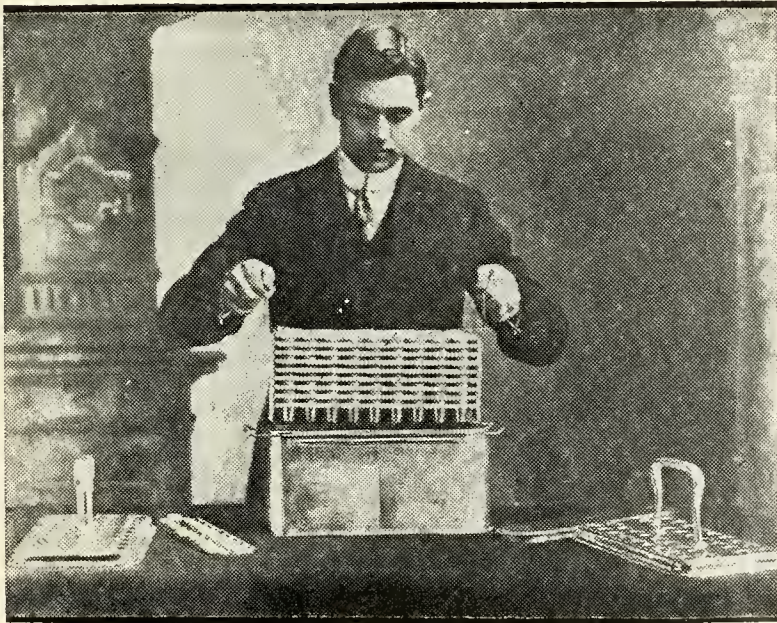
The "Juvenile's" Jubilee (Illustrated).....	3
.....John Q. Cannon	
The Making of a "Mormon" (Illustrated)...	15
.....William A. Morton	
Notes on Our History (Illustrated).....	49
.....D. W. Parratt	
Utah at the Panama Pacific Exposition.....	51
A January Thaw...L. Lula Greene Richards	53

SUNDAY SCHOOL WORK.

Superintendents' Department—Sacrament	
Gem for Concert Recitation for January	
and February—Course of Study.....	22
Secretaries and Treasurers' Department—	

Records and Statistics—Parents' Class	24
Rolls	
Choristers and Organists' Department—	
Home Love, words by Evan Stephens,	
Music, by Dr. Joseph Parry.....	24
Parents' Department—Parental Self-Con-	
trol	26
Theological Department—First and Third	
Year Lesons for February.....	27
Second Intermediate Department—First and	
Third Year Lessons for February.....	30
First Intermediate Department—First and	
Third Year Lessons for February.....	39
Primary Department—Lessons for February	44
Kindergarten Department—Work for Feb-	
ruary	46

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CHAP. VII.]

BOOK OF MOSES.

45

ing; for there shall be my tabernacle, and it shall be called Zion,² a New Jerusalem.²

63. And the Lord said unto Enoch: Then shalt thou and all thy city² meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

64. And there shall be mine abode,² and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years² the earth shall rest.²

65. And it came to pass that Enoch saw the day of the coming of the Son of Man,⁴ in the last days, to dwell on the earth in righteousness for the space of a thousand years;⁵

66. But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

67. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fulness of joy;

68. And all the days of Zion,⁷ in the days of Enoch, were three hundred and sixty-five years.

69. And Enoch and all his people walked with God,⁹ and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.¹⁰

², compare verse 19. ³ compare Galatians 1: 26, Hebrews 12: 22; Revelation 3: 12; 21: 2, 10; Ether 1: 3-8; Doc. and Cov. 42: 9, 35, 67; 43: 66; 84: 2, 3, 4. ⁴, compare verse 21. ⁵, compare Doc. and Cov. 45: 12; 78: 4. ⁶, compare verse 21. ⁷, verse 65; compare Revelation 20: 2-7; Doc. and Cov. 29: 11, 22; 43: 30; 84: 119; 88: 101, 108-110. ⁸, verse 48. ⁹, verse 54. ¹⁰, verse 61. ¹¹, verse 21. ¹², verse 34. ¹³, verse 21; compare Genesis 5: 24.

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the Doctrine and
Covenants,

Don't be unprepared,

Read up and know
whereof you
speak.

THE LITTLE NEW YEAR.

By Grace Ingles Frost.

There's a little New Year just over the way,
Who came as the Old Year passed out and away,
Beyond the dark curtain that hangs 'twixt the night,
And the hour when angels turn down the star's light.

That little New Year just over the way,
Has made our souls glad, has made our hearts gay;
'Tis so wondrous sweet, it 'minds one of a rose,
Before it begins its leaves to uncloze.

O, little New Year just over the way,
May Heavenly Father with us let you stay,
Until like the blossom your petals unfold,
And show in the depths of your heart the pure gold!



GEORGE Q. CANNON,
Founder of the JUVENILE INSTRUCTOR.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

Vol. L.

JANUARY, 1915.

No. 1.

The "Juvenile's" Jubilee.

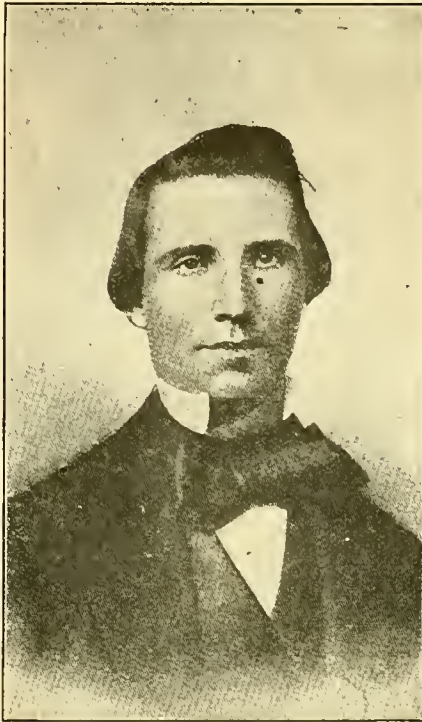
By John Q. Cannon.

With the present number, the JUVENILE INSTRUCTOR enters upon its fiftieth year. No other paper, save one, in the whole intermountain country can look back upon so long and so honorable a record. When it made its first appearance, January 1, 1866, it was the only children's paper or magazine between the Mississippi valley and the Pacific coast. Indeed, there were few at that time in the United States anywhere. With possibly one exception, those few, during the strenuous half century, have dwindled along for a time into partial obscurity and have at last sunk out of sight altogether. Some have resorted to change of name and character as a possible means of prolonging their life. In other cases mergers of two or more have been effected in the hope that the combination of their resources and influence might bring them into the pleasant ways of prosperity. The JUVENILE alone has pursued its course onward and upward, with no alteration in title or policy, with remarkably few changes in editorial control, and yet with a constant and consistent tendency to improvement. It was not started with any thought of financial profit to its proprietor. It has never held that to be a predominant aim, from the first day to the present. If

monetary gain had been its object it would have many times been tempted to write failure across its books and close them up. But it set out with a mission, and this has been its inspiration, its encouragement in times of gloom, its anchor in storm and stress. It enters upon its fiftieth volume with undiminished faith in this mission, and with vastly enlarged power to do its allotted work.

When the JUVENILE made its first bow it was of necessity small in size, modest in pretensions and primitive in general style and appearance. With all that, it was no unimportant venture, considering the circumstances of the community and the time. The railroad had not yet arrived in these mountain valleys, nor was it to do so for three years to come. Transportation of supplies from the Missouri river on the one side and the Pacific coast on the other was slow, uncertain and costly. Hostile Indians or inclement weather might at any time interrupt travel altogether. Money was scarce with the people, whose medium of exchange was mainly produce. This would not purchase such outside supplies as a publication had to have, willing as its employees might be to accept it for their labor, or as its promoters might be to give their own labor

gratis. The issue of any periodical, therefore, which had no advertising patronage to depend on, and sought none, was attended with serious risk and responsibility. It would require a good list of subscribers, and these all good payers, to enable it to meet the



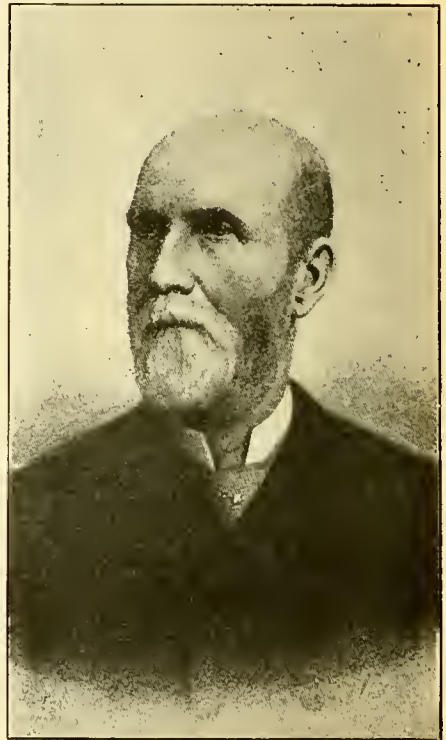
JOSEPH BULL IN 1857.

absolutely necessary outlay from month to month.

But the founder of the JUVENILE had had previous experience in publishing a paper under difficulties. George Q. Cannon had shown fine courage and faith in establishing and conducting the "Western Standard" in San Francisco ten years before, in the midst of unfriendly if not hostile surroundings, his circumstances at times being so straitened that his family knew not where their next meal was coming from. Later he had been editor and publisher of the "Millennial Star," in Liverpool, England. Himself a practical printer, having learned

his trade in Nauvoo, he was fortunate in having associated with him, both in California and in Great Britain, a stalwart friend and a master workman, Joseph Bull. They returned from England during the same year, 1864, and the intimate companionship which the previous years had cemented between the two remained unbroken during many subsequent years of service with the "Deseret News."

One of Elder Cannon's first acts after his return was to start a regular Sunday School in his own ward, the Fourteenth, of which his father-in-law, Abraham Hoagland, was bishop.



JOSEPH BULL IN 1895.

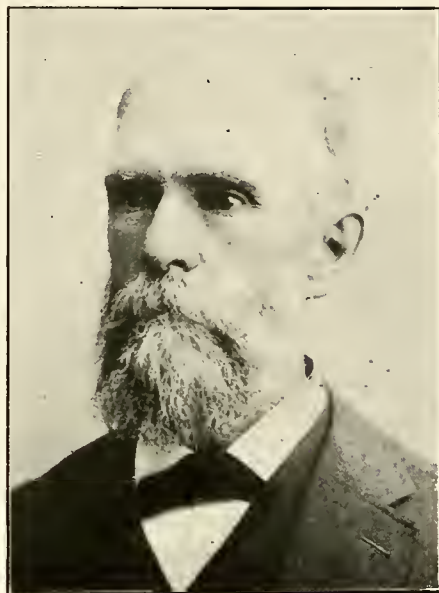
Out of this and others which soon followed, quickly grew that mighty organization now known as the Deseret Sunday School Union, of which Elder Cannon became the first general superintendent, and held the position till his death. He was a firm believer in

the power of the press, and lamented the lack of wholesome literature among the people. Holding positive views against the reading of fiction—a waste of time, he maintained, when there was so much that was true and good to be read—he deeply sensed the need of providing, especially for the young, variety, instruction and entertainment of a different quality to anything then available. Hence the JUVENILE INSTRUCTOR.

In the beginning the type-setting and presswork were done in the "Deseret News" office, on the corner where the Hotel Utah now stands. For the purchase and delivery of material of its own, the new periodical would require several months. At the time the first number appeared, Elder Bull had purchased, in California, a year's supply of paper and a complete font of new type, which he had shipped from San Francisco, by steamer, down to San Pedro. At that point teams were expected to be in readiness to freight the supplies to Utah. But disappointments and delays ensued, and it was September before the little paper was able to appear in its own new dress. But from this time on the JUVENILE used its own type, set by its own printers, and, a few years later, printed on its own press. Much of its business, mechanical and otherwise, while kept entirely distinct from the "Deseret News," was nevertheless conducted in the latter's plant and by its agents; and the relations between the two publications were always harmonious and helpful one to the other.

The active connection of Elder Bull with the new enterprise has already been mentioned. It does not appear that he was at any time a partner, though he was a loyal assistant and a most valuable co-worker in the business and mechanical departments. Another who gave ready aid, moral as well as financial, was William H. Shearman, also a friend of Elder Cannon's from California and Liverpool days, and at this time in the mercan-

tile business in Logan. He was consulted as to the feasibility of the project and warmly endorsed it. He not only contributed articles to its columns, but also acted as agent in Cache valley and in the northern part of the territory generally. Edward L. Sloan, at this time connected with the "Deseret News," gave his approval and lent aid and encouragement; and President Brigham Young, who, of course, had



WILLIAM H. SHEARMAN.

been consulted before any steps were taken, promised Editor Cannon the benefit of his counsel and influence in the undertaking and gave it his best wishes and blessing. Besides these, various business men of the city, personal friends of Elder Cannon, had been asked their opinion as to the probabilities of success; and while some offered rather chilling advice, the majority expressed the belief that with careful and economic management the little paper might be made to pay. Finally, promises of literary help were obtained from a number of men and women in the community whose event-

ful lives, mental training or natural gifts qualified them to write entertainingly for youthful readers. All these preliminary measures having been taken, Elder Cannon felt emboldened to launch his little sheet, though expressing in his salutatory a consciousness of its many defects and a not unwarranted sensation of fear and trembling. It appeared January 1, 1866. An exact reproduction of the first number appears on pages 7, 8, 9 and 10.

By comparison with present-day bookmaking, the first volume of the *JUVENILE* is quaint, curious and crude. Each number consisted of four pages, each page containing three columns. The pages were of the awkward size of $9\frac{1}{2}$ by 14 inches, enclosed in a rule border. As already intimated, there were no advertisements, therefore no use of display type, and the same sized letter was used for the whole issue, poetry and all. The intention had been to present two or more illustrations each number, but the first one had to content itself with small job office stock cuts, and some of the later numbers fared still worse, having none at all. Instead of the pictures being made to adorn the stories, the stories had to be written around and in explanation of the pictures. An exception in the first number was a calendar for the year 1866, which was not only timely but also told its own story without editorial help.

But if one may speak lightly of the typographical appearance, one may not withhold sincere praise of the literary quality of the little periodical. The tone and style of its articles were altogether admirable. Editor Cannon, though a ready and luminous writer, was not what would be called brilliant or flowery. He did not strive for the acquired graces and the ornate effects of diction. His manner of writing was forceful, like his manner of speaking, and both were like his manner of thinking—plain, direct, sincere and earnest. His love for children and his desire to

make himself understood by them had caused him to cultivate a simple and easy style, and this was now of splendid service. His contributors followed the same excellent rule—with the result that the columns of the *JUVENILE*, at least during the early years, may be taken as models of the very best kind of literature for children, being instructive without tediousness and entertaining without frivolity or nonsense. Nearly every line of each number was written especially for it, and many poems which have since been gathered into volumes or set to music first saw the light of publicity through this modest agency. Contributors of those days include names which, in years to come, were to be associated with leadership in educational and intellectual activity—such as Karl G. Maeser and George Reynolds, the former of whom wrote for almost every number a simple story of natural history or science, while Elder Reynolds gave delightful illustrations of what a re-told Bible story ought to be. Eliza R. Snow was a regular contributor both of poetry and prose. George D. Watt, one of the first persons, if not the very first, to be baptized in Great Britain by the authority of the priesthood in this dispensation, furnished a true narrative, continued during many months, descriptive of his own experiences as a little boy; and W. H. Shearman presented simplified studies from the Book of Mormon in his series "The Indians." Bernard H. Schettler told incidents of travel in reaching the Valley and described customs in the old world. There were stories of simple science, unsigned, but possibly by Joseph L. Barfoot, later curator of the Deseret Museum, a living cyclopedia of scientific knowledge and a most prolific writer on such subjects in subsequent volumes. T. B. H. Stenhouse and William S. Godbe, the former at this time editor of the "Salt Lake Daily Telegraph," and the latter one of the leading merchants of the community,

THE JUVENILE INSTRUCTOR.

NO. 1

GREAT SALT LAKE CITY, JANUARY 1, 1866.

VOL. I.

Poetry.

[For the Juvenile Instructor.]

LITTLE BIRDS.

The earth is covered deep with snow,
The streams are frozen fast;
The mountain raven circling low,
With measured wing glides past.

The little birds that hop around
Through all the bitter cold,
Afe near our dwelling-places found;
— Hunger hath made them bold.

God gives those little birds His care;
He fashioned them with skill,
E'en as He made all things that are
To serve His holy will.

He says, not even sparrows fail
Unnoticed to the ground;
And that our hairs are numbered all
His love does so abound.

Then do not hurt the little birds,
Even in simple play;
They cannot speak their thanks in words,
But in sweet chirps they may.

Ans.

Biography.

[For the Juvenile Instructor.]

JOSEPH SMITH, THE PROPHET

AMONG other subjects which we wish to lay before our young readers is that of Biography, or the history of men and their lives and characters. We feel sure that every boy and girl in this Territory will take pleasure in reading about men and women who have made themselves famous in the world through their virtue and goodness. By reading Biography they can see the steps which men have taken to make themselves useful and great, and obtain many lessons by which they can profit.

First in the list of great and distinguished men who have lived in our times, stands the name of JOSEPH SMITH. We expect our little readers have all heard of him, and know something respecting his life. He was born at Sharon, Windsor county, in the State of Vermont, on the 23d of December, 1805. Had he lived until the present time he would have been about sixty years of age. He would not have been a very old man even now, for you know many men and women who are smart and active who are much more than sixty years old. He was the fourth child of his parents, he having two brothers and a sister older than himself. When he was about ten years of age his parents moved from Vermont to the town of Palmyra, in the State of New York. They were not wealthy, and were not able to give their children more than an ordinary common-school education. But they taught them to be moral, truthful and industrious, and brought them up to the best of their ability, in the fear of the Lord.

Some little time after the
and family to Palmyra the people in that neighbor-

hood became excited upon the subject of religion. They felt that they were sinners and that they ought to do something to get forgiveness and to please God. There were a great many churches in that country, and all these churches had preachers. These churches were called Presbyterians, Methodists and Baptists, and others were known by other names. Though all these churches professed to believe in Jesus Christ and in the Bible, they were divided one against the other. Their preachers told the people that they were the followers of Jesus and his Apostles; at the same time they, themselves, quarrelled one with another about the doctrine of Jesus. One said that his church was right; and another said, not that church is not right; but my church is; and thus they contended, each preacher trying to get everybody to leave other churches and to join his. Of course this produced great confusion and strife. For when the preachers disputed, the people could not agree. Our readers who have been born and brought up in the Church of Jesus Christ of Latter-day Saints have never seen anything of this kind. They have never seen two or more preachers quarrelling about their churches; one saying that his church was right, and another contradicting him and saying that his church was wrong. In this Territory the people do not contend about religion and about which is the right church. The truth which the Lord has revealed from heaven, by sending his angels to speak with man, has stopped all contention, and united those who have obeyed it and made them one. But Joseph Smith did not have the privileges and advantages when he was a boy that the little boys who live here have. His parents did not know what your parents know, and they could not tell him what your parents can tell you.

During this time of great excitement Joseph thought deeply on the subject of religion, and he became somewhat uneasy respecting the course which he should take. His father's family believed the Presbyterian faith, and his mother and three of his brothers and one sister joined that Church. But he could not tell what to do. The confusion and strife which he saw among these preachers and their churches puzzled him. This is not to be wondered at, for he was very young, and did not have much experience. But he believed the Bible, and knew that it contained more of the words of God than any other book that he could get. So he paid attention to that, and one day, while reading in the epistle of James, he met with the following words in the first chapter and fifth verse: "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally—and upbraideth not, and it shall be given him." This passage of scripture came with great power to his heart. He knew that if any person needed wisdom from God, he did; for he could find no one who could tell him what he wanted to know. After thinking upon the subject, he came to the conclusion that he would do as James directs and ask of God. On a beautiful morning, early in the Spring of the year eighteen hundred and twenty, when he was in his fifteenth year, he went into the woods alone to ask God for the wisdom which he wanted. In this quiet and lonely place this humble boy, who wanted

to know how to please his Heavenly Father, knelt down to call upon Him. It was the first time in his life that he had ever tried to pray with his voice. Soon after he began, a power took hold of him which bound his tongue so that he could not speak, and made him feel as though he was about to be destroyed. It was the power of Satan which was there to fight with him, and prevent him, if possible, from getting the knowledge which he wanted. Of course Joseph was much frightened, for he did not know what it was; he could not see his enemy; he could only feel him. He did not know as much about the power and wickedness of Satan then as he did afterwards. But he did not give up; he exerted all his powers, and he called upon God to deliver him out of the power of this enemy which had hold of him.

At this moment of great alarm, he saw a pillar of light exactly over his head. It was much brighter than the sun, and it gradually came down until it rested upon him. When it appeared, he found himself free from the enemy which had held him bound. You can all think how happy he must have felt when that wicked power was driven away. As soon as the light rested upon him he saw two personages standing above him in the air. They had the form of men, yet their brightness and glory were far beyond that of the sun or anything that we can see around us in this world. No man, therefore, can tell another how beautiful and glorious they looked; to understand this he must see their glory for himself. One of them called Joseph by name, and pointed to the other and said: "This is my beloved Son, hear him." Joseph had asked God for wisdom, and his prayer had been heard and was now answered. He had the glorious privilege of beholding the Father and the Son and of being taught respecting the gospel by its great Author.

(TO BE CONTINUED.)

[For the Juvenile Instructor.]

WHO ARE THE INDIANS?



Any of our little readers have seen more or less of the Indians, as they go about begging from house to house and from town to town. Many of them have doubtless often wondered where these Indians came from, who their fathers and mothers were and what they were like. Now, as it is a very interesting subject,

and we see the Indians around us every day, we propose to tell our little readers something about them and their history.

All the Indians in North and South America, and the inhabitants of some of the islands in the Pacific Ocean, are the descendants of a family who came away from Jerusalem about 2,400 years since. "What a long time ago," exclaim the little ones. Yes, it was a long while ago, and they had a long way to come, and we design to give a short, but plain account of their origin and travel, how they crossed the ocean to America, and why their children

have become so filthy, dark and degraded. In order to properly understand our story and to make it interesting to them, our little readers should ask their parents or teachers to show them where Jerusalem is on the map, and then trace the course which we shall indicate to them from that place to the western coast of America.

About six hundred years before Jesus Christ was born, there lived in Jerusalem a very good man, named Lehi, who feared God, prayed constantly to Him, and not only strove to keep His commandments himself, but taught his family to keep them also.

This man went out by himself one day into the fields and woods near Jerusalem to pray. While praying very earnestly, the Lord appeared to him in a pillar of fire, which came and stood upon a rock before him. The Lord spoke to him out of this pillar of fire, and told him many things which made him fear and tremble exceedingly. Lehi then went home to his house in Jerusalem, and, feeling weak in body because of the things he had seen and heard, he threw himself upon his bed to rest. While lying down, the Spirit of the Lord rested upon him and he saw the heavens opened and God sitting upon His throne, surrounded by thousands of angels. One of these angels descended from heaven and came and talked with Lehi, telling him that, in consequence of the great wickedness of the Jews, the Lord was about to suffer the King of Babylon to come and destroy Jerusalem, kill a great many of the inhabitants and take the rest as captives to Babylon. This was just before, and was called in history, the Babylonish captivity took place.

Many of our little readers would, doubtless, like to know who the Jews were, where Babylon was situated and who its King was, also when and how the City of Jerusalem was built. All these, and a great many other subjects, are connected with the history of the Indians, and we design giving a short account of each, separately.

(For the Juvenile Instructor.)
BAD WORDS

NEVER use bad words; because it is very foolish as well as very wicked. Some boys think if they swear, use slang phrases or big and ugly words, are insulting to their sisters, overbearing to their brothers and playfellows and disrespectful to their mothers, that people will think they are manly and brave; but it is not so, nobody likes such boys, and they are nearly always mean and cowardly. Good boys always use good language, and are respectful and kind to their mothers and their sisters and courteous to everybody; the consequence is every one believes the good people love them, and they grow up useful, happy and respected by all their friends and acquaintances. But when little boys learn to swear and swagger and talk vulgarly, they soon become so bad that no one has any confidence in them; they lose all their friends, become bad and unhappy men, and sometimes end their lives in a very sad and disgraceful manner.

Little boys and girls, as well as men and women, should remember that Jesus says we shall have to give an account for every idle, naughty word that we speak. It is to be feared that many of us will have a great many foolish and wicked words and speeches to answer for that we shall be very much ashamed of and very sorry that we ever uttered. If you should ever feel tempted to use bad words just think for a moment that God hears you, and, though you cannot see Him now, yet, one day, you will have to stand before Him and give an account of all you have done and said in this life.

Do not, then, use any evil words, and do not associate with any boys or girls who do. If any

of your playmates indulge in naughty words, you had better shun them and not play with them until they leave off their wicked habits. Try to associate with those who are good to their mothers and fathers, kind to their brothers and sisters and courteous and respectful to everybody. Then you will learn to be good, and God will love you, and your parents and friends will love you, and you will become happy and useful men and women.

(For the Juvenile Instructor.)
DEATH BY CRUCIFYING.



DEATH BY CRUCIFIXION, represented here, was very terrible to suffer. It was a very ancient kind of punishment, and was usually inflicted upon great criminals. The cross was a gibbet formed of two pieces of wood, placed across each other, either in the shape of the letter X or in the form of this illustration, and is supposed to have been suggested by the shape which the branches of trees often take, as hanging on a tree was a manner of putting people to death, who had committed crimes, which was used even a longer time ago. When the persons who were being put to death were fastened on the cross, which was usually done by driving nails through their feet and hands, they were in some places left to lie on the ground till they died, and stakes, or sticks sharpened at the ends, were driven through their bodies; in other places the cross was raised up and the bottom end driven violently into a hole made in the earth, which often dislocated, or drove out of their places, the joints of the persons nailed to it. This form of punishment was in use among many ancient nations. The Romans crucified only their slaves who were guilty of crimes, citizens who were guilty of crimes considered worthy of death having the privilege of dying by some other means, death by the cross being thought too degrading. Hence it is said that Paul, one of the Saints of former days, had the privilege of being beheaded, or having his head cut off, which was a speedy kind of death compared with that of the cross, and not near so painful; while Peter, the President of the Twelve Apostles chosen by the Lord Jesus Christ before He suffered death himself, was crucified; Paul was a Roman citizen, although a Jew, but Peter was not a Roman citizen. The only crime which these ancient Saints was guilty of was their keeping the commandment of God, and for this they were put to death, with many others, by the wicked, just as some of the Latter-day Saints have been killed for keeping the commandments which God has given them.

The Savior suffered this terrible and shameful death, being crucified between two thieves. And a great many who call themselves Christians, or followers of Christ, pay a great deal of reverence to the cross, more, indeed, to the symbol or sign of the manner in which Christ died than to doing what He told them to do.

It is not a pleasant subject to talk about, but there are many painful things to suffer and to be talked of in life; and if my little readers can learn knowledge that will keep them from suffering much that they otherwise might have to endure, it will be well for them.

(For the Juvenile Instructor.)
THE JEWS.

Every child who reads this has no doubt heard of the Jews. They are to be met with in many countries, and though they live like other people they are different from them in a great many things. They profess to believe in God and in the old Testament part of the Bible, but they do not believe in the Lord Jesus Christ. They expect to be all gathered to a place called Palestine, where their fathers lived many hundreds of years ago, and to build again the city of Jerusalem, when they believe the Messiah, or the Son of God, will come to them from heaven and save them from their enemies. They believe many other things, too, that we may tell you of again; but now we are going to tell you who they are, where they come from, and who their fathers were.

They are called Jews, and Israelites, and Hebrews. They are called Jews because one of their forefathers was named Judah and that part of Palestine, or the Holy Land, where his children lived was called Judea, and sometimes Jewry, for the Jews or children of Judah lived there; Judah's father was named Jacob, but he wrestled with an angel of the Lord who did not overcome him, and the angel named him Israel, which means a prince; and therefore they are called Israelites, or the children of Israel. One of Jacob's forefathers was named Eber, or Heber, who was the great-grandson of Shem, one of Noah's sons, and from him, it is said, they came to be called Hebrews.

Now, though the Jews are called Israelites, you must not imagine that all Israelites are Jews, for Jacob or Israel had twelve sons, and all their descendants are equally entitled to the name of Israelites. The Indians in these valleys are really Israelites, as well as the Jews, for they are descended from Joseph, another of the sons of Israel; and so are the descendants of the other ten sons of Jacob, who are called the ten tribes of Israel; though it is not known now exactly where they dwell, but it is somewhere in the north country and the Lord will make known to us in His own time where the place is, and reveal many other things concerning them.

By referring to the book of Genesis, in the Bible, our little readers will learn of Abraham, a very good man, with whom the Lord talked at various times, and to whom He made promises concerning his posterity. He was so good a man and so faithful to righteousness that he was called the friend of God. He had a son in his old age named Isaac, who was called the child of promise, and who was the father of Jacob; thus all the Israelites were the descendants of Abraham, and the heirs of the promises made to him, which were that they should become very numerous, like the stars in the heavens, and that through them all nations should be blessed.

BEAR WITH US.—It will most likely be another month before the second number of the INSTRUCTOR can be issued. Our stock of paper is on the way, but not yet here; and illustrations which are ordered can hardly reach in less than a month. After that we will endeavor to issue to date. The full numbers of papers, however, to make it a semi-monthly, will be printed and supplied to subscribers in the year. Those wishing the present number, who have not yet subscribed, can obtain it by ordering through the agents or applying to the Editor.

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

JANUARY 1, 1866.

SALUTATORY

In sending forth our little sheet to the public we do so with, at least, a partial consciousness of its many defects. The matter which it contains has been prepared amid the pressure of other duties, and has not received that attention which we would like to bestow upon it and which we think it really deserves. We therefore beg our adult patrons to not view this, our first issue, too critically. Should they perceive faults, which we think it more than probable many will, we hope that they will take sufficient interest in the paper to point them out to us, and any suggestions they may offer will be received with pleasure. It is our intention to profit by our own experience, and by every suggestion which the experience and good taste of our friends and the friends of the paper will make unto us, to render this a paper that will be worthy of the patronage of parents and every person who takes any interest in the education and development of the children of this Territory. There does not exist a single reason, that we can perceive, why there should not be a well-supported and extensively circulated first-class child's paper published here. No other community, with which we are acquainted, holds so much high hopes respecting their young as do the inhabitants of this Territory. The most sanguine expectations are entertained in relation to the great future which awaits them. It is very natural that this should be so; for unto us are the promises made. But to have these hopes and expectations gratified, steps should be taken to train our children and to do all in our power to prepare them for the duties that will devolve upon them. It is to aid in this work and to supply a want which has been long felt to exist that the publication of this paper has been undertaken. Moneymaking has not been the consideration. With us it is purely a labor of love, and we therefore feel a freedom in asking for the hearty co-operation of all friends of the education of the young that under other circumstances delicacy might prevent us from expressing. Though it is intended to publish this paper permanently, still in the beginning we have deemed it wise to narrow the expenses to the greatest possible extent, until we shall have the opportunity of proving by actual experiment what can be done. The price of subscription to the *INSTRUCTOR* may seem unusually high to those who have been accustomed to the low prices at which periodicals of this description are sold elsewhere; but to properly understand this matter, it must be borne in mind that this paper is not published by a society, enriched by bequests and donations for this and kindred purposes; but by private individuals, who can invest but a comparatively small amount of capital in addition to their personal labors.

(For the Juvenile Instructor.)

JANUARY

JANUARY is the first month of the year. It is called January from Janus, a heathen god of the Romans, that was always represented with two faces; and as the first month of the year may be said to look back upon the past and forward to the future, a Roman named Numa gave it the name of January, as Janus was supposed to look two ways with its two faces. Janus was not a man, for no man has two faces; it was only an idol, or false god, but those who worshipped it believed it to be like a man.

In this country, and in all countries in the north part of the earth, January is in the middle of winter. But in countries in the south part of the earth it is in the middle of summer. Here we have snow and ice in January. It is very cold; there is nothing growing out of the earth, which is hardened by frost and covered with snow; but in places that are as far south as this place is north, trees are covered with leaves, bright flowers are blooming, fruit is forming, and the earth is bringing forth for the support of man. It is summer, there now; but when summer comes to us they will have winter. Think of flowers, trees covered with leaves, green grass and warm summer suns in January! Many would wish to be where they are. But think again that when we enjoy that pleasant season, they who now enjoy it will have winter.

Simple Science.

(For the Juvenile Instructor.)
S N O W

This ground is covered with snow. People with nice sleighs drawn by horses or mules glide over it very rapidly; and the sleigh-bells that are hung on the animals make a very pretty jingling noise. Boys with small sleds are enjoying themselves by "coasting" or sliding very rapidly down some sloping place on their sleds. They do not seem to mind a tramping in the snow much, although it is quite cold. Do any of them ever think what snow is? It is the vapor of the clouds which is gradually frozen; and it usually falls in thin, light flakes, which are quite white, and when enough of them fall they cover the ground as at the present time. If it were warmer weather, these flakes would be melted and fall to the earth in the shape of rain. Sometimes snow falls in little particles, which are nearly round; this is when the air is colder, which freezes them harder, and when the wind blows, which has a tendency to break up the broad flakes into the fine dust-like snow which we sometimes see. The flakes are very prettily formed; as you can find by catching some of them, as they fall, on the crown of a black hat, or on anything black. They are very light, which is caused by the small amount of water contained in snow compared with its bulk. If you fill a pot with snow and set it on the stove to melt, it will be found that there is only a very small quantity of water in the pot when the snow has disappeared. This proves that snow is not frozen rain, but frozen vapor, which is much lighter than rain. Though snow is very cold it makes a warm covering for the earth, or whatever it covers, for it will not let the warmth of the earth pass away, nor the cold frosts get down to it; it is therefore called a "bad conductor" of heat or cold. Snow-balling is a favorite amusement at times, yet sometimes the snow will not form into balls, but crumbles in the hand. Did our readers ever think why snow could be made into balls at one time and not at another? The flakes are formed with very fine points of crystals and these get mixed together by the pressure of the hand, and hold together forming a ball; but when the snow is frozen quickly these points are not perfectly formed, and they will not pass in between each other, nor hold.

There are places in the world so cold that if a stream of air from the outside is allowed to pass suddenly into a room where people are, their breath will be changed into light snow-flakes as they breathe. There is also a country where the snow becomes red, and is called red snow. It does not fall red, but a minute vegetable which secretes a red coloring matter grows upon it, and gives to the snow a red color. This is away in the north, in what are called the Arctic regions. In some places the snow never goes away entirely, but remains year after year. If the twin-peaks in the East mountains were a few hundred feet higher, their

tops would be always covered with snow; they would then be higher than what is called the snow line, because at that height it would always be so cold that snow could remain unmelted. There are some places where snow never falls, because it is so warm even in the winter, that the watery vapor does not freeze. In those countries snow is a great luxury, and so is ice when it can be got in the very warm seasons. You can keep snow unmelted until the middle of summer by making it into hard balls, rolling them in flour, and putting them in a closely covered crock which should be kept in a cool cellar. The flour is also a "bad conductor" of heat or cold.

Voices from Nature.

(For the Juvenile Instructor.)
A TREE.

O dear, a lecture on botany! exclaim, no doubt, some of my young readers, recollecting the "horrid" words in their Fifth Reader of endogenous and exogenous plants, cryptogamias, etc.; but when I assure them that I require neither Greek nor Latin, but a young, fresh heart, ready to receive anything that is sweet, lovely and good, will they not listen to me for a little while? Not a learned Professor, with spectacles and snuff-box, dried up behind his books, shall speak to you; but I have invited an old friend of mine that will speak in a language better than Greek or Latin, truer than any book, sweeter than any poet, — the language of nature. Our teacher of to-day is a tree, or rather a fallen tree, in fact, the trunk of a tree you would on the wayside, at the mouth of the canyon! What? can a tree talk? you ask, and I answer, listen to him, he will tell the story of his own life.

You see, my young friends, where the saw has cut the tree, a great number of rings around the centre; every tree puts on one of them every year; I counted the rings in this one; there are 150; this tree tells us, therefore, that he was 150 years old when he was cut down. From the centre to the thirty-ninth ring you see them all fine, even, strong and regular, only on one place we notice them closely pressed together; he wants to tell us by that, that the first thirty-nine years of his youth were spent in prosperity, in company with another tree close by his side, who was, however, suddenly taken away from him, for we see the fortieth ring in that place describing its unintermitted circumference again. But, do you not notice from the forty-fifth to the forty-ninth rings how thinly they look, how close they are together? In these years of his life he had very little to subsist upon, little snow in winter, not much rain in summer, and he went through a time of famine for four years; but you see how he recovered again in the following years and made up for the loss sustained. How beautiful and fully developed are his rings now again, up to the ninety-second. But what do we see here? The next eight rings are disturbed all of a sudden on this side, as if he had received a severe shock; and do you notice on his outside that long overgrown scar? When he was ninety-two years old a flash of lightning struck him, and it took eight years to heal up the injuries he received by it, as we can see on his rings, for the hundredth is again fully round. This side of the tree was turned to the weather, for the texture of his wood is stronger here; this side was protected by some rock or mountain, which the lighter color indicates. He was a tree that spread his branches far and wide, for you see the thick stumps yet protruding through his bark; and in the latter part of his life his top was broken off by some storm of wind or other cause.

He is now far from his kin, but the seed he has left behind has germinated, and other trees, upon whom, like upon his children, he has been looking

THE JUVENILE INSTRUCTOR.

down with pride and gladdens, have sprung out of it and adorn yonder mountains.

When, my children, this trunk, lying at our feet, can tell us so much of itself, when the voice of nature, even out of that tree, speaks to us in such true and intelligible words of the works of God, should we not think that the finger of the Almighty has written down everywhere the great record of His workmanship, and that nothing is too mean in nature, but that it proclaims the glory of Him who made us all

CARL G. MARSH.

(For the Juvenile Instructor.)
STEAM.



This is a locomotive steam engine, with a train of passenger cars behind it. It is called locomotive, because it moves from place to place. There are other kinds of steam engines which do not move from one place to another, and they are called stationary engines. This engine and the cars behind it run on rails made of iron, and go very quickly; it can go much quicker than any horse. It is driven by steam; and that men who is standing at the back part of the engine, just over the hind wheels, is the driver. He does not use any whip, but he understands the machinery, and knows how to work it so that the engine will go slowly or quickly. He has no need to feed oats or hay or barley to it; but he has a man to help him, who keeps putting coal or wood into a furnace that makes the water hot, from which the steam is made. Steam is water which has been heated until it expands or spreads out, to about 1,700 times the amount of space it occupied as water. You can understand that it will exercise great power when thus expanded, in trying to force its way out, if it is confined as it is in the boiler in which the water is heated.

This can be seen in a limited degree by watching a tea-kettle boiling, on which the lid is a little loose. The steam, in trying to force its way out, makes the lid of the kettle rattle. If the spout was stopped up, it would do this more violently, but part of the steam escapes that way; and it is when the water is being converted into steam faster than there is room for it pass off by the spout, that it makes the lid rattle in trying to get out in some other way. If the spout and lid were both closed very tight, and the fire under the kettle made very hot, the steam would burst it.

This is the power that is taken advantage of and directed by engineers so that it will drive ships through the water, and great trains of cars, loaded with freight and passengers, over the railroads on land. In some countries, particularly in England and the United States, steam is applied to a great many purposes, and it can be regulated so nicely, that the machinery which it moves, will work a hammer several tons weight, so as to strike about ten heavy enough to break a needle, or strike one heavy enough to flatten a large bar of iron. A great many kinds of manufactures are made by steam—that is, steam sets the machinery in motion and keeps it working. These manufactures are so numerous that it would take up much space to simply name them. And it is likely to be applied to a great many more purposes than it is now.

A railroad has been commenced to be built across

the plains east of this valley, and also west of it, that is expected to run close by Great Salt Lake City. Oh it, when it is built, carriages will be able to go to New York or San Francisco in much less time than they can now do by ankle teams.

It is a very long time since men began to think that steam could be applied to useful purposes; but it is not such a great while since it really was brought much into use. It has grown very rapidly, though.

A man named Robert Fulton, born in the State of Pennsylvania, in 1766, was the first man who ever drove a vessel with a steam engine, for purposes of carrying, that actually succeeded, though others had tried to do it before him, and some had been able to make them go on the water. Fulton's vessel was named the *Clermont*; and she made her first trip between New York and Albany, in the autumn of the year 1807; that is a little over 50 years ago. Now there are thousands of steamboats of various sizes that run on the rivers, sail on the lakes, and cross the great oceans in many parts of the earth.

The man who first carried passengers in cars, driven by steam on a railroad, was named George Stephenson, an Englishman; who built a railroad between Liverpool and Manchester, in England, and carried passengers over it in 1825, thirty years after the *Clermont* had made the trip from New York to Albany, and, therefore about twenty-eight years ago. Cars had been driven before that time by steam to carry coals from the coal pits in some places in England, and for other similar purposes; and stationary engines had been used previously to then for pumping, manufactures, etc.

To learn much more that is useful and desirable to know concerning steam, our young readers must get books that treat upon the subject and study them.

ACKNOWLEDGMENTS.—We take pleasure in acknowledging the material and afforded to us, in commencing this little paper, by a few of the inhabitants of this city, as well as the kind efforts of many of its well-wishers in nearly every portion of the Territory. To all we extend our hearty thanks, and invite their continued co-operation in increasing the usefulness and extending the circulation of the JUVENILE INSTRUCTOR. It is also gratifying to feel the interest which President Young has manifested towards the enterprise; and to realize that his best wishes and blessing accompany it for its success and permanency, as men through which good may be done.

We likewise solicit the aid of the Bishops and Presiding Elders in the various settlements, as well as teachers and parents, in raising our subscription list to a figure that will enable us to more successfully accomplish what we desire.

TO PARENTS AND TEACHERS.—Although it is intended to use the simplest possible language adequate to express the ideas desired to be conveyed to the minds of children; still, it will be impossible, even if it were desirable, not to use many words and refer to many places which will need explanation, and, very probably, reference to dictionaries and maps. The benefit thus derived, both to parents and children, will amply repay the trouble.

TO OUR SUBSCRIBERS.—We shall be glad to receive any contributions or correspondence from our little friends, which will appear when suitable, space permitting. We also hope they will make free to ask for information upon any subject they may desire, which we shall take pleasure in furnishing, as far as in our power.

CALENDAR FOR 1866.

1866	1866
Jan.	Feb.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28
Mar.	Apr.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
May.	June.
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July.	Aug.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
Sept.	Oct.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
Nov.	Dec.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

TRY

One day a little boy was learning to write; he had surmounted the difficulty of straight strokes—so difficult they are at first—and a harder copy was set. The child looked at it again and again, but at the sight he was greatly disheartened; it seemed impossible that he could form such lines, and bursting into tears, he said, "I cannot do it."

His judicious and kind friend and tutor did not chide him, but taking him by the hand, soothing his troubled spirit, and said: "The wise and active conquer difficulties by daring to attempt them. Slouch and fully shiver and shrink at the sight of toil and danger, and the unequalled thing, fear—Try." The pupil returned to his task with new confidence; the trifling difficulty he felt was soon overcome; but the lesson he had received was a lesson for life. Often did he relate this incident with interest. "Try" was constantly his motto, and he urged others also to make it theirs.

There was a school-boy who, while others were at play, was engaged in mechanical contrivances; either inventing something he had seen, or carrying out a plan of his own. For this purpose he provided himself with little saws, hatchets, hammers and all sort of tools, which he learned to use with great dexterity. A windmill was being erected not far from where he lived, and he so often and attentively observed the workmen, that he became acquainted with all its machinery. He now tried to make a model of it, which was frequently placed on the top of the house, and was put in motion by the action of the wind upon its sails. Not content with thus imitating the windmill, he formed the idea of driving his model by animal power, and for this purpose he shut up in it a mouse, which he called the miller, and which was made to give motion to the machine. Some say the mouse was made to advance, by pulling a string attached to its tail; while others allege that its power was called forth by its unavailing attempt to reach a portion of corn placed above the wheel.

Another machine of his was a water-clock, made out of a box he had obtained from a friend; it was about four feet high, and somewhat like a common house-clock. The hand of the dialplate was turned by a piece of wood, which either rose or fell by the action of dropping water. As it stood in his own bedroom, he supplied it every morning with the water required, and it was used as a clock by the family. It, however, he thus occupied himself, and scarcely ever joined in the common games of his schoolfellows, he found great pleasure in improving their amusements. He taught them first how to fly paper kites, and took great pains in determining their best shapes and sizes, and the place and number of the points by which the string should be fastened. Not was he less attentive to his young friends; it was one of his most agreeable occupations to construct for them little tables and cupboards, and other utensils for holding their dolls and their trinkets.

Throughout his future life, "Try" was his motto; and what was the consequence? That schoolboy became Sir Isaac Newton.—(Kind Words.)

took time from their manifold duties to write for the little sheet, as did also Edward L. Sloan, A. M. Musser and others. From Elder Cannon's pen came for each issue his timely "Editorial Thoughts," and the bit of biography, "Joseph Smith the Prophet," which is not surpassed by anything in the English language for purity and simple beauty of style adapted to youthful comprehension. From this partial list—there were many others whose identity cannot now be traced—it will be evident that the four pages would be readily filled with original matter, and leave little space to spare for selected articles. About the only thing of the latter character which found its way into these early columns was now and then a particularly good fable from Esop.

During its first year and the ten or a dozen following, a serious fault was found with the JUVENILE for its irregularity as to date of appearance. This was a subject of much complaint from subscribers, and of much mortification to the editor. He was continually under the necessity of making apologies, either by letter to his patrons or in his columns. Readers of these apologies today can hardly realize the annoyances of those earlier years. These were oftentimes difficult to surmount and impossible to foresee. At the same time, candor requires the confession that most of the delays and disappointments might have been avoided, had means been at hand with which to make provision and lay in stores of paper, cuts and other supplies in quantity in advance. The very first number of the very first volume of the paper contains a plea for patience until expected supplies, already overdue, should arrive. The same volume contains numerous other explanations of like nature. But they were good-humoredly accepted, because everybody was able to understand that current circumstances created surprises and disappointments which nobody could control.

The JUVENILE from the first realized the interest and effectiveness of pictures. Brief allusion has already been made to this feature. Meagerly illustrated as the earlier numbers were, the endeavor always was to enliven the printed page with something besides monotonous type, and the editorial wish time and again expressed was that more pictures, and suitable, could be obtained. It is not extravagant to say that the civilized earth was scoured for cuts for the JUVENILE. American, British and continental publishers were kept in urgent knowledge of the fact that away out here in the "wilds of the Rocky mountains" was a little paper keen to buy such pictures as might be suitable for its use if its correspondents had any such to sell. To help out the uncertain and sometimes unsatisfactory supply thus obtained, more than one effort was made during the earlier years to make use of wood cuts made by local engravers. The most loyal friend of home industry could hardly reconcile himself to a second experiment with these sometimes grotesque and often startling artistic atrocities. It may be added that the present stock room of the paper contains thousands and thousands of cuts, accumulated and retained under the policy established by the first editor; he refused to be tempted to sell at any price any picture which had ever adorned his columns.

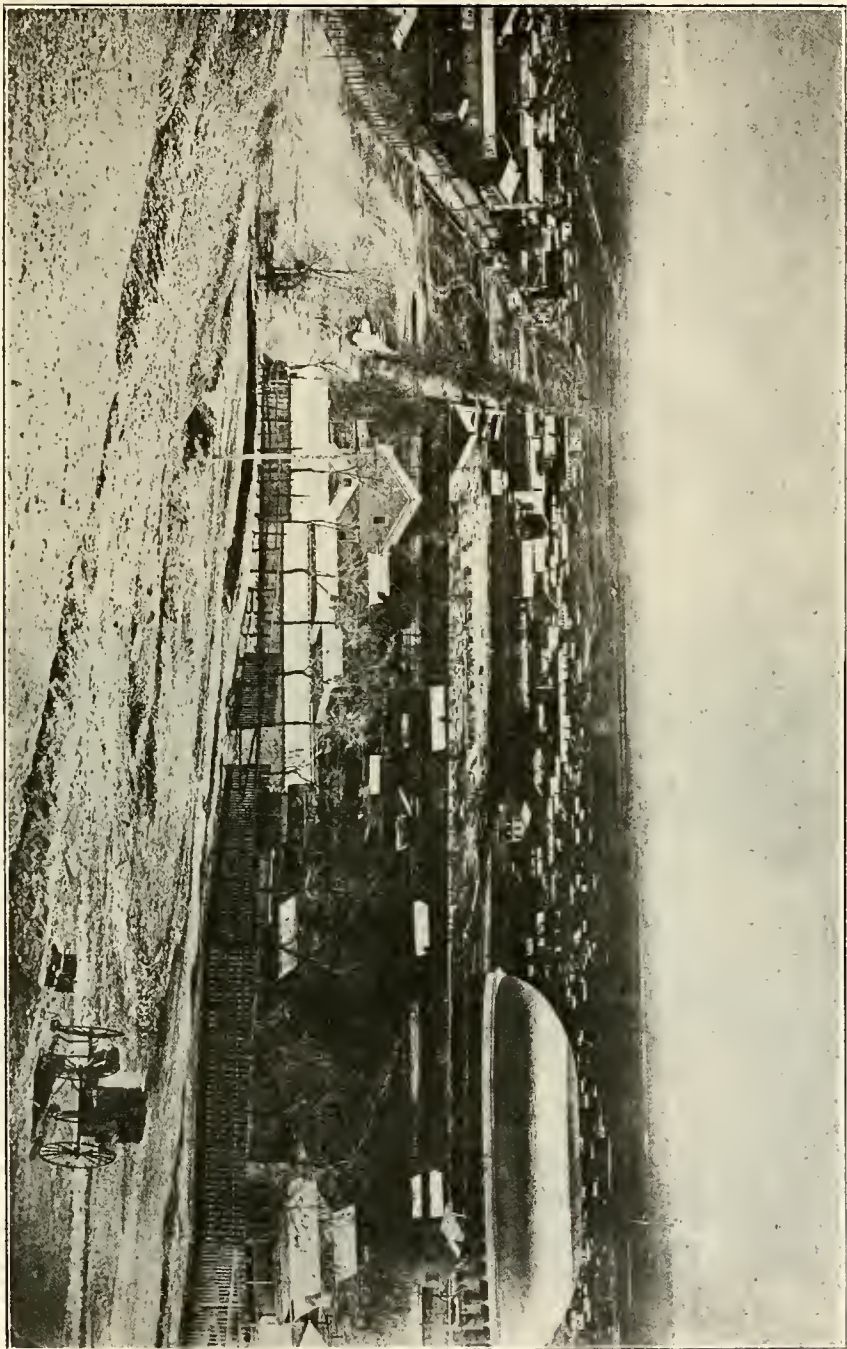
The original size and appearance of the JUVENILE has been described. With the second volume a complete change took place—the size of the page being reduced, and the number of pages being increased from four to eight. With various alterations and improvements in typographical appearance this form and size was maintained for many years, being then enlarged to 12 pages, later to 16, and finally taking the present standard magazine size when it became a monthly, instead of a semi-monthly as at first, or a bi-weekly as was its custom for a time, with 26 numbers to the volume.

Its first home, as already stated, was with the "Deseret News." When Congressional and other duties caused Editor Cannon to retire from the "News," the JUVENILE plant was removed to the old Emigrant House back in the Tithing Office yard, the "News" still doing the presswork. Its next home was in the rear ground floor of its owner's residence in the Seventeenth ward—the present Cannon House, where it installed its own press, and was independent in all its branches. Later it had its own plant in a small building in the western part of the Cannon House property; and its next and final removal home was specially constructed for its use, and was equipped with the completest and latest modern appliances, from pressroom to bookbindery. With the transfer of the paper, good will and plant from private ownership to that of the Church, shortly before President Cannon's death, the JUVENILE came, where it belongs, into the control of the Deseret Sunday School Union, the printing plant was discontinued, and the mechanical part of the publication has ever since been done at the Church printing house, the "Deseret News."

In the beginning nobody received any pay from the JUVENILE except the firms who furnished the supplies, and the printers. The former got the cream, the latter the skim milk; even when they received all they earned, their pay was little and they accepted it in produce,—commonly called "chips and whetstones"—with an occasional "store order" by way of comforter. The writers, of course, received no compensation whatever, nor did the various agents and distributors. These latter, in the outset, were bishops or personal friends of the editor; later they were in most cases Sunday School superintendents as the paper came to be more and more recognized as the official organ of that great auxiliary. Inasmuch as there was no street postal delivery, and few persons even

thought of going to the post office, it was easier to reach the subscriber through the bishop or superintendent than in any other way. The ward bundle was accordingly left in his hands, and people either called at his home for their paper or he took it to Sunday School or ward meeting. The practice had much to commend it when everybody knew everybody else, and when nobody thought of expecting pay for everything he did.

Finally it should be remembered that conditions in Utah, and even in Salt Lake City, were still extremely backward. The town still had the prefix "Great" to its name, though the adjective was only used in an official or a Pickwickian sense. The beautiful metropolis of today was at that time a village—pretty, it is true, but decidedly rural just the same. There wasn't a yard of paved street in town, and only a very few plank sidewalks on the principal street. This last, Main street, with the "State road" and "Emigration street" (now Third South), were just about the only city thoroughfares which had names at all. There were no house numbers and the telephone had not even been dreamed of. The railroad was not yet within several hundred miles of the city, and street cars, even mule or horse drawn, were still in the future, to say nothing of electricity. Electric street lights were preceded by gas lamps, and these by oil, yet even the latter had not appeared, and persons who had to walk about much at night provided themselves with hand lanterns. The walls of the Temple were scarcely above the surface of the ground, the Tabernacle lacked nearly two years of completion, the Assembly Hall was still in its architect's brain. Z. C. M. I. did not exist, residences and gardens occupied its present site, and shade trees grew at the sidewalk's edge, where mountain water babbled on its way to the lower levels. Overland stage coaches rolled in daily with mail and passengers from east and west; and freight



SALT LAKE CITY AT THE COMPLETION OF THE TABERNACLE, 1867.

trains drawn by the patient mule or plodding ox were a familiar evidence of the town's commerce. There was hardly a three-story building in town, and a house with a bathtub was a mansion, even though the water had to be brought in by hand.

It is to be regretted that no complete and worthy history of early literary or journalistic ventures in Utah has ever been written. Facts and incidents which might have been obtained in the lifetime of those who were pioneers in these fields are now lost beyond recovery. Few of the men and women who were in their prime half a century ago are now alive. The children of that day are the grandparents of the present. The events of half a century do not occupy much space on the page

of history, but it is a long span in the measure of human life, and is memorable and unique in the career of a magazine. Had this paper been more prolific of prospectuses and less modest in sounding its own praises, its history could be obtained from its own columns. Its silence leaves much to be desired on this interesting theme. But the absence of complete details as to the experiences of its eventful life does not diminish the joy and congratulation attendant upon its jubilee. In opening its fiftieth year it celebrates a golden anniversary. It has lived nobly, and with increase of age it is better qualified than ever before to perform the high mission which it set for itself, and to which it has been devoted through all the years.



Officers and Teachers of the Sunday School of Cache Ward, Teton Stake. H. N. Mickelson, Superintendent; Elmer Harris, First Assistant; C. Buxton, Second Assistant.

The Making of a "Mormon."

By William A. Morton.

CHAPTER V.

MRS. THOMPSON'S TESTIMONY.

In the evening, Ernest McDonald called on the Rev. David Livingstone, Jessie's minister, and told him that Miss Drew was fast losing hold of the Presbyterian faith.

"Why, Mr. McDonald, you astonish me," said the minister. "I can scarcely believe my ears. This is the first intimation I have had of such a thing. Still, I remember now that during two of my recent visits she and I had lively discussions on the subject of baptism. I found that she leaned more to the Baptists' idea of baptism than to the teachings of her own church. She maintained that immersion is the only proper mode of baptism. Is she thinking of joining the Baptist church?"

"No, I could stand that. You couldn't guess, so I will tell you—the 'Mormons.'"

"Bless my soul!" exclaimed the minister. "What has taken possession of the girl?"

"Mormonism," replied young McDonald. "She has been studying it a little more than a week, and she is so taken up with it that I believe she would be willing to go out and proclaim it on the streets."

"I don't feel like taking you seriously, Mr. McDonald. Jessie is too good, too sensible, too well-balanced to follow long after such a delusion as 'Mormonism.' However, I shall call and see her before the end of the week."

"I sincerely hope you may be able to convince her that she is making a serious mistake."

"There is no doubt of that, Mr. McDonald. Leave the matter to me."

From the rectory, Ernest McDonald went direct to Woodbine Villa. He told Jessie of his visit to Mr. Livingstone, and that the latter had promised

to call and see her before the week end.

"That was very kind of you," said Jessie. "How would you like me to return the favor by asking one of the 'Mormon' missionaries to call on you?"

"No, but, provided your father does not object, you can invite one of them to meet Mr. Livingstone here next Friday evening."

"Good!" exclaimed Jessie. "You put that out as a challenge, and I accept it. Excuse me, while I find out what father and mother have to say concerning the matter."

When Jessie told her parents what Ernest had proposed, they smiled. "Ernest seems to be taking you quite seriously," said her father. "I don't like the idea of inviting a 'Mormon' missionary to my home, but inasmuch as Ernest has requested it, I give my consent. The 'Mormon' will go back to D—— a sadder but wiser fellow."

"Thank you, father," said Jessie. "I am going to town Wednesday, and I shall deliver the invitation to one of the missionaries."

Ernest McDonald went home very much relieved. He felt confident that Mr. Livingstone would have no difficulty whatever in confounding the "Mormon" Elder, and by so doing turn Jessie from following after a "strong delusion."

The following Wednesday afternoon Miss Drew cycled to town, and after attending to a little shopping, she went to the home of Mrs. Thompson. She was somewhat disappointed at not finding the missionaries there. They had gone out tracting early in the morning and had not returned. Mrs. Thompson invited her in, and in a few minutes Jessie was telling the good woman some of the experiences she had had since she began the study of "Mormonism."

"You are having a little of the same experience I had when I first took in

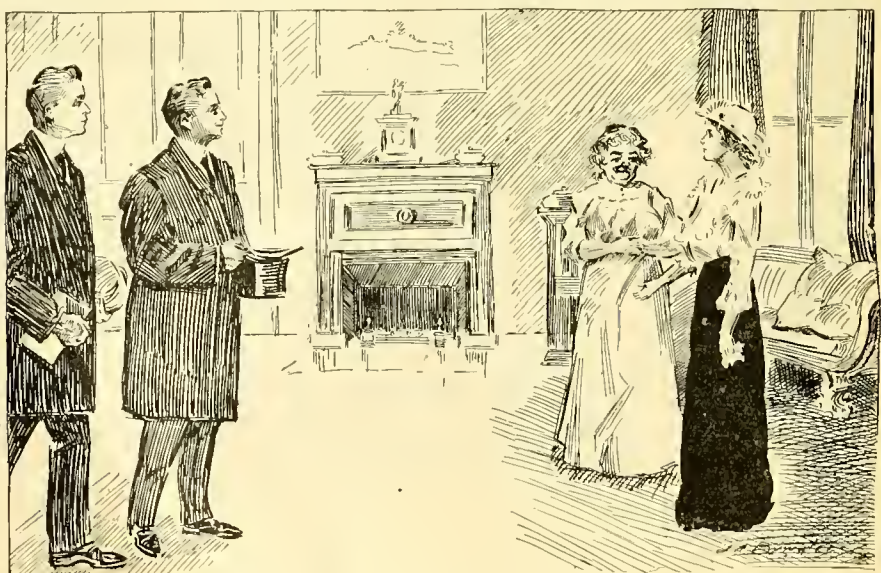
'Mormon' missionaries as boarders. Our minister called on me and told me that I was housing a couple of moral lepers. I listened till he had finished, and then I said, 'If there were a case of leprosy in town don't you think it would be your duty to report it to the authorities? If the 'Mormon' missionaries are here for the purpose you say, why do you not report them? Why do you let them carry on their nefarious work without taking the proper steps to stop them? Isn't there a law in England against such offenses? Aren't there officers to put the law into effect? Why, then, do you sit idly by and let the 'Mormons' do such wicked things? You are a party to their evil deeds. But I prefer to believe, Mr. Banks,' I said, 'that the 'Mormons' are not the wicked people, the law-breakers, you would have me believe they are. Were they, you would have had them arrested and punished long ago. The fact that you have not done so is evidence to me that what you have told me about them is not true. Well, he left in a rage, and has never called since. I have kept 'Mormon' missionaries in my home for three years,

and I have found them to be gentlemen, Christian gentlemen, in every sense of the term. Had I found them otherwise, they would have had to seek new quarters."

"I am glad to hear you speak in that way," said Jessie. "You have had opportunity of finding out just what manner of men 'Mormon' missionaries are, and your testimony has strengthened me."

Just then the door opened and Elders Smith and Harding entered. Jessie greeted them with a warm handshake, and then told them of the meeting she had arranged at her home the following Friday evening.

"I hope," said Elder Smith, "that Mr. Livingstone will treat us better than we were treated by a minister today. The clergyman I refer to invited us into his home, questioned us concerning our belief in God, and when we told him that we believed in the God of the Bible, the God of Abraham, Isaac and Jacob, a God with bodily parts and spiritual passions, in whose likeness and image man was created, he flew into a rage, and said he felt like kicking us out of his house."



"Just then the door opened and Elders Smith and Harding entered."

But he cooled down considerably before we left. We listened patiently till he had finished his tirade of abuse, and then Elder Harding took him in hand. 'That is a peculiar spirit for a minister of Christ to manifest,' said my companion. 'Just because we have a different idea of God to what you have you say you feel like kicking us out of your house. Now, your idea of God and the idea we entertain are just as opposite as the poles, but we don't feel like kicking you.' Well, the minister began to feel ashamed of himself. He apologized, said he hoped we would forgive him for speaking so hastily, and then talked with us for an hour and a half on the Godhead. And, what do you think? before we left he said he believed God had a body, which he took upon Him on certain occasions—when He came down to talk with Abraham, Moses, and other of the prophets. To that we replied—that the only difference between him and us was that he believed that God had a body some times, while we believe He has a body all the time. We left him some of our literature, and said we would call again."

"That," said Jessie, "is a subject that has puzzled me. I have often wondered what God is like. Sometimes I have thought that He is a Being just like man, and then I would get frightened lest I had entertained a sacrilegious thought."

"Such a thought need not frighten anyone," said Elder Smith. "Christ, we are told in the Bible, was the express image of His Father, and we know that Christ was in every respect like a man, except that He was without sin. You remember what He said to His disciples when they requested Him to show them His Father—'He that hath seen me,' said He, 'hath seen my Father.'"

"Yes," said Jessie, "it is plain. How is it that more people cannot see it?"

"Because they have no desire to see it; they love darkness rather than light."

"It would seem so."

"It is so."

"Good afternoon," said Jessie, extending her hand to the missionaries. We will meet next Friday evening."

Elder Smith assured her he would be at her home that evening, but she was doomed to disappointment.

CHAPTER VI.

A NEW DEFENDER OF THE FAITH.

In response to an invitation from Mr. and Mrs. Drew, the Rev. David Livingstone and his wife came to Woodbine Villa for dinner the following Friday. Ernest McDonald was also invited. The three men sat chatting for an hour in the parlor before going in to dine. The topic of conversation was, of course, "Mormonism."

"Why are they called 'Mormons,' Mr. Livingstone?" Mr. Drew asked.

"I believe it is because they believe in a book called the Book of Mormon. I have never read the volume, but I understand it is a sort of religious novel, written by a man named Solomon Spaulding. The 'Mormons,' however, maintain that it is a sacred history of the ancient inhabitants of America, engraven upon gold plates, which were hid in the earth for centuries, and were brought forth by an angel and given to Joseph Smith, who by some mysterious power translated them into the English language."

"I understand they have great reverence for the book," said young McDonald.

"They have. They claim that it is as much the word of God as the Bible."

"I suggest that, if possible, you make the Book of Mormon the subject of your conversation this evening," said Mr. Drew. "I heard Jessie talking to her mother about the book this afternoon. She spoke as if she believed it to be the word of God."

"She will have a different belief tomorrow," said her lover.

After dinner, all returned to the parlor, to await the coming of Elder Smith. The time of his arrival passed without his coming. Jessie began to show signs of nervousness.

"What do you think has happened to your friend?" asked Ernest McDonald, looking over at Jessie. "Do you think he has changed his mind?"

"Perhaps," answered the young lady. "I wish you would change yours," she added, jokingly.

"To tell you the truth, Mr. Drew," said the minister, "I didn't expect him to come. There are people who do not care to come to the light, lest their deeds should be reproved."

Jessie, forgetting for the moment her good bringing up, turned to Mr. Livingstone, and, in a rather sharp tone, said, "Yes, and there are some people who forget the admonition of Christ, 'Judge not that ye be not judged.'"

"Jessie," said her father, "remember whom you are addressing. Mr. Livingstone is our guest."

"I beg your pardon, Mr. Livingstone," said the young lady. "But as I believe Elder Smith to be a good man, I could not refrain from speaking a word in his defense."

At that moment the bell rang, and Jessie hastened to open the door, expecting to admit Elder Smith. She was disappointed.

It was a telegram for Miss Drew.

Jessie signed the receipt, then tore open the envelope and read:

"Regret having to inform you that owing to sudden illness, Elder Smith will be unable to meet Mr. Livingstone at your home this evening. Richard H. Harding."

A laugh burst from Ernest McDonald when Jessie read the telegram. "The very thought of meeting you, Mr. Livingstone, made him sick," he said. "It is well he didn't come; the actual meeting might have killed him."

"There are more evenings than one, Ernest," said Jessie calmly. "I am sure Elder Smith's illness was not

caused through fear of meeting Mr. Livingstone. He has met clergymen before. He had a very interesting time with one a few days ago. The subject they discussed was the Godhead, and I believe the reverend gentleman learned something that day about the Trinity that he had not known before."

"No doubt," interposed Mr. Living-



"It was a telegram for Miss Drew."

stone. I am sure it was new doctrine to him to hear that the great God of heaven and earth is a personal Being, and that He has a body of flesh and bones; in fact, that He is simply an exalted man."

"You don't mean to say, Mr. Livingstone," said Jessie's father, "that the 'Mormons' believe and teach such doctrine as that?"

"Indeed I do, Mr. Drew. They teach that as man is now, God once was, and that as God is, man may become."

"Rank blasphemy!" exclaimed young McDonald.

"The proper name for it," said the minister.

"I don't consider it blasphemy," said Jessie.

"What!" exclaimed her father. "You don't mean to tell us that you believe such abominable doctrine?"

"I do."

"Who taught it to you?"

"The Reverend Mr. Livingstone, our minister."

"Absurd. Why, I never entertained such a thought!" returned the minister, excitedly.

"Well, Mr. Livingstone," said Jessie, "if I didn't hear you preach that doctrine in your sermon last Christmas morning my ears deceived me. Do you not remember, sir, tracing the life of Christ, from His birth in the manger to the time He sat down on the right hand of His Father in heaven? That was one of the best sermons I ever heard you preach. I relished it. How vividly, how eloquently you portrayed the life of the Son of God. Born of an earthly mother, nursed and tenderly cared for by her, He grew up to be a child. He was a child with the children; He played with them in their little games. As a boy, He was like other boys, only sweeter, purer, holier, more studious. As a youth, He was a

wonder, astonishing the learned doctors in the temple. As a man, He was the greatest Teacher the world ever saw. He taught as no other man taught. He lived a grander life than any man had ever lived. He possessed power that no mortal ever possessed—the power to lay down His life and to take it up again. This He did, proving to all generations to come that He was what He professed to be—the resurrection and the life, and that He had conquered death. And then, when His earthly mission was finished, He ascended up on high and sat down at the right hand of God. Now, what would you have thought of me, Mr. Livingstone, if at the close of your discourse I had approached you and said, 'Rank blasphemy!' You would have me believe that One who was once a babe, then a child, then a youth, then a man, is now a God; yea, very God of very God, as you styled Him. I say such doctrine is 'rank blasphemy.' What would you have thought of me, Mr. Livingstone, if I had done that?"

The eyes of all in the room were riveted on the minister, but he did not answer. He looked confounded.

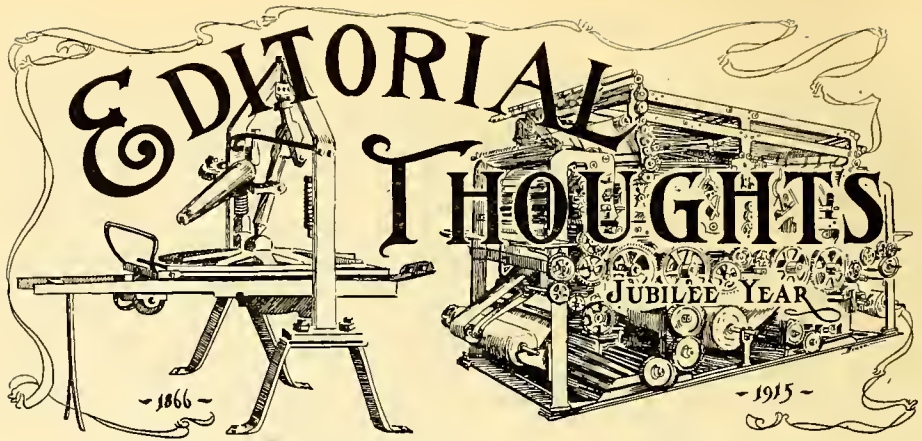
"It seems to me that Jessie has scored," said her brother, good-naturedly. "The 'Mormon' faith has found a new defender."

(TO BE CONTINUED.)

Sing Your Way.

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning. The birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight, and picked up their last morsel of food, and cleaned their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. O that we might sing evening and morning, and let song touch song all the

way through. O that we could put songs under our burden! O, that we could extract the sense of sorrow by song! Then sad things would not poison so much. Sing in the house, teach your children to sing. When troubles come, go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven, and among God's people on earth song is the appropriate language of Christian feeling.—Henry Ward Beecher.



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SALT LAKE CITY, JANUARY, 1915

Salutatory,*

"In sending forth our little sheet to the public we do so with, at least, a par-

*Editorial by the late President Geo. Q. Cannon, as it appeared in the first number of the *Juvenile Instructor*, January 1st, 1866.

tial consciousness of its many defects. The matter which it contains has been prepared amid the pressure of other duties, and has not received that attention which we would like to bestow upon it, and which we think it really deserves. We therefore beg our adult patrons to not view this, our first issue, too critically. Should they perceive faults, which we think it more than probable many will, we hope that they will take sufficient interest in the paper to point them out to us, and any suggestions they may offer will be received with pleasure. It is our intention to profit by our own experience, and by every suggestion which the experience and good taste of our friends and the friends of the paper will make unto us, to render this a paper that will be worthy of the patronage of parents and every person who takes any interest in the education and development of the children of this Territory. There does not exist a single reason, that we can perceive, why there should not be a well-supported and extensively circulated first-class child's paper published here. No other community, with which we are acquainted, indulge in such high hopes respecting their young as do the inhabitants of this Territory. The most sanguine expectations are entertained in relation to the great future which awaits them. It is very natural that this should be so; for unto us are the promises made. But to have these hopes and expectations gratified, steps should be taken to train our chil-

dren and to do all in our power to prepare them for the duties that will devolve upon them. It is to aid in this work and to supply a want which has been long felt to exist that the publication of this paper has been undertaken. Moneymaking has not been the consideration. With us it is purely a labor of love, and we therefore feel a freedom in asking for the hearty co-operation of all friends of the education of the young that under other circumstances delicacy might prevent us from expressing. Though it is intended to publish this paper permanently, still in the beginning we have deemed it wise to narrow the expenses to the greatest possible extent, until we shall have the

opportunity of proving by actual experiment what can be done. The price of subscription to the INSTRUCTOR may seem unreasonably high† to those who have been accustomed to the low prices at which periodicals of this description are sold elsewhere; but to properly understand this matter, it must be borne in mind that this paper is not published by a society, enriched by bequests and donations for this and kindred purposes; but by private individuals, who can invest but a comparatively small amount of capital in addition to their personal labors."

†The subscription price was "three dollars a year invariably in advance."

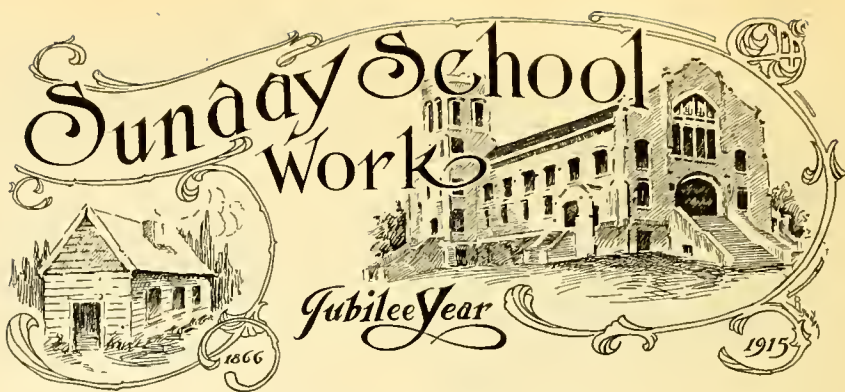
A Canoe Trip up the Milwaukee River.

Every season the Fourth Year Theological Class of the Milwaukee Branch, Milwaukee, Wis., takes a trip or an outing. In the spring the trip may be to a nearby woods or along the lake shore; in the autumn a hike in the country or a cruise up the river. This autumn the outing consisted of a canoe trip up the Milwaukee river. We started from the Milwaukee Canoe Club, near the North Avenue bridge, in three canoes—Vadis, Entre Nous, and Tokeah. We took the direction to the north, up the river for one mile; then

launched our canoes on the right bank, where we assembled to take a few pictures. We then continued our way in the woods to enjoy the autumn foliage. After some time had been spent in the woods gathering a variety of sprigs, we returned to our canoes, and slowly paddled down the river to the Club House. In the picture from left to right are: Madge Hill, Eric H. Laabs, Archie E. Tonsor, May Lang, Delorice Eberle, George Chesky, Clara Vogler, Bruno Weiss, Hattie Lucht.

Eric H. Laabs.





Superintendents' Department.

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards.

SACRAMENT GEM FOR JANUARY AND FEBRUARY, 1915.

I come to Thee all penitent,
I feel Thy love for me.
Dear Savior, in this Sacrament,
I do remember Thee.

CONCERT RECITATION FOR JANUARY, 1915.

(Matthew 7:1-5.)

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

CONCERT RECITATION FOR FEBRUARY AND MARCH, 1915.

[Sunday School workers of every age are urged to memorize this concert recitation. It will be repeated at the general Conference of the Sunday School Union in April.]

(Isaiah 2:2, 3.)

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Course of Study Suggested by the Deseret Sunday School Union Board for the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.

Kindergarten. Two Years. Ages 4, 5, 6.

1. Stories from the Bible.
2. Stories from the Book of Mormon and Church History.

Primary. Two Years. Ages 7 and 8.

1. Old Testament stories. Nine months.
2. New Testament stories. Nine months.
3. Church History stories. Six months.

First Intermediate.

1st Year. Age 9.

Biographical Sketches from the Book of Mormon.

These should be biographical sketches of Lehi, Nephi, Laban, Lemuel, Alma, Korihor and perhaps others. Each sketch should be divided into chapters or lessons; every one of which should teach directly or indirectly some principle of the Gospel. Biographies to be treated positively rather than negatively.

2nd Year. Age 10.

Biographical Sketches from the Old Testament.

The children in this department are only ten years of age, so the method of lesson treatment should be about the same as that in the previous year. Stories from the Pearl of Great Price, and the Books of Moses, as given in the Bible, will comprise the principal source of the sketches chosen, extending the course far enough to include the lives of David, Jonathan and Solomon.

3rd Year. Age 11.

Life of Christ.

This is the story of the Redeemer, narrated in a simple and interesting manner, emphasizing the principles of Life and Salvation as He taught them.

4th Year. Age 12.

Acts of the Ancient Apostles.

In this year the First Principles of the Gospel may be presented in a more thorough manner, and the lives, sayings, and acts of the Apostles used to emphasize the importance of these principles and ordinances as a means of salvation.

Second Intermediate.

1st Year. Age 13.

Early Church History—The Coming Forth of the Book of Mormon.

Early Church history leading to the coming forth of the Book of Mormon. At this age the boys are ordained Deacons, and will study in the Priesthood Course the Life of the Prophet Joseph. Here, then, is the nearest to the duplication of courses that we shall find in the work as planned for the Sunday Schools, and the Priesthood quorums. It will be necessary, therefore, to treat the Sunday School course more from the viewpoint of the necessity of the restoration. Important revelations, historically connected with the Restoration should be wisely selected from the Doctrine and Covenants. This course should include lessons on the Divine Authenticity of the Book of Mormon.

2nd Year. Age 14.

The Story of the Book of Mormon.

In this course the Principles of the Gospel will be associated with biography, narrative, and history. The wars and contentions of the Nephites and the Lamanites should receive only secondary consideration.

3rd and 4th Years. Age 15-16.

The Bible: its Authorship, Origin, Peoples, and Old Testament Prophets and Heroes.

Theological Department.

1st Year. Age 17.

The Life of Christ.

This course should be more than a mere narration of incidents connected with the Life of Jesus. It comprehends the mission of Christ as the Redeemer of the World.

2nd Year. Age 18.

The Apostolic Age.

Showing how the Apostles taught the principles and ordinances of the Gospel revealed to them by the Savior. Important passages memorized.

3rd Year. Age 19.

Church History.

4th Year. Age 20.

The Gospel.

This course will be continuous, and will require a new book each year for at least four or five years.

Secretaries and Treasurers' Department.

Geo. D. Pyper, General Secretary; John F. Bennett, General Treasurer.

Records and Statistics

Rolls should be revised but once a year, and then under the direction of the superintendency; no name should be stricken therefrom except in case of death, removal from ward or absolute refusal to return to the school (and as to the latter, only by direction of the superintendency), but at the beginning of the year the names of those members who have not been in attendance for six months, yet who still reside in the ward and have not absolutely refused to return to the school, may be taken from the active roll, and placed on the supplemental roll, which latter should be known as the "Missionary Roll," and be made the basis for missionary work until the names thereon are stricken off by being replaced upon the active roll or for one of the three reasons given above.

In making up the average attendance for the year in a ward where

quarterly conference is held, the date of the Conference may be eliminated.

Where a worker holds more than one office in the Sunday School, his name should be called but once, and the offices held by him recorded after the name.

The names of the Bishopric should be placed in the roll book and the record of attendance kept; but the calling of the names (except in cases where the members of the Bishopric hold positions as regular teachers of the school) should be left to the pleasure of the Bishopric of each ward.

Parents' Class Rolls

The General Board has adopted a new rule concerning Parents' class rolls. Hereafter, the keeping and calling of a roll in this department will be omitted. The reports will call for the attendance only. A roll may be kept for missionary purposes, but only the weekly attendance need be recorded.

Choristers and Organists' Department.

Horace S. Ensign, Chairman; Geo. D. Pyper and Joseph Ballantyne.

Home Love.

Words by Evan Stephens

Music by Dr. Joseph Parry

Moderato mf. 1st and 2nd Tenor.

1. Oh home beloved where'er I wander, On foreign land or distant
2. The flow'rs around me may be fairer Than those that bloom up - on thy
3. Ye valleys fair and snowcapped mountains, Ye peaceful hamlets 'mid the
1st and 2nd Bass.

The musical score is written for two voices, 1st and 2nd Tenor, and 1st and 2nd Bass. It features a key signature of one flat (B-flat) and a common time signature (C). The melody is simple and homophonic, with the lyrics written below the notes. The score is presented in a single system with two staves, one for the Tenors and one for the Basses.

sea..... As time rolls by my heart grows fond - er, And
 hills..... The streams—great mighty treasure - bearers, More
 trees..... Ye murm'ring streams and crystal fountains, Kiss'd

yearns more lov-ing-ly for thee. Tho' fair be nature's face a-
 not - ed may be than thy rills. No world-renound my bum-ble
 by the cool, soft, balmy breeze—Words can - not tell how well I

round me, And friends are ev - er kind and true, Tho' joy - ous
 vil lage Like these great towns may proudly claim, Yet my fond
 love you, Nor speak my longing when I roam, My heart a-

mirth and song surround me, My heart, my soul still yearns for you.
 heart doth thrill with rapture, Whene'er I hear thy hum - ble name.
 lone can cry to hea - ven, "God bless my own dear mountain home.

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans.

Parental Self-Control.

By Henry H. Rolapp.

Self-control is defined to be the power of restraining, regulating and governing ourselves. It is mankind's most difficult task and one of its highest achievements. He is a leader among men who can restrain his own appetites, desires and passions; who can govern his own affections and emotions; and who can regulate his own duties and responsibilities.

Self-control implies constant self-denial. It is the repeated authority of reason over the impulses; of judgment over inclinations; of the sense of duty over desires. Self-control implies command of temper, command of feeling, coolness of judgment, and the power to restrain the imaginations, and to curb the will. It is the power to withstand trial; to bear suffering and to confront danger. It is the power to follow our convictions, however painful; and the ability of manifesting calm reliance in scenes of darkness and storms.

Self-control avoids haste. It is always in time but never before its time. Although its actions are marked by promptitude, yet it always moves with deliberation.

To be able to command one's self and to have one's self in his own power, is the prerequisite for efficiency in commanding others.

In no other situation is self-control of greater importance than in that of parenthood. In other human relationships its exercise may be evaded, or manifested by mere silence; but in the home its affirmative application is called for daily, and almost hourly.

In the family, constant temptations arise to permit impulses and inclinations to dominate our judgment, and to confuse our sense of duty. It is here that affections more frequently overbalance reason, and it is here that inactivity in parental self-control is either excused, or else hidden by the fact that its evil results are not immediately discernible.

Parental failures are nearly always chargeable to the individual parent, and not to the child. Practically every childish delinquency can be traced to parental misgovernment. Unsuccessful homes have their beginning in emotional and impetuous parental dispositions, or in thoughtless and indifferent parental natures. Successful parenthood is a result, and not a chance. Things in this world do not just happen. Every effect has

its cause. Deliberate judgment and persistent effort spells success in the home and family, as readily as it does in every other walk of life.

Physical hardships and poverty do not produce unhappy homes or unruly families. Indeed, greater love and devotion is usually developed where the son is impelled by necessity to assist his father in plowing the field, and the daughter is needed to help her mother in their household duties. But this happy result does not always occur where riches have given parents a desire or an excuse for not exercising parental control in restraining idleness, or the useless indulgences of their own children.

Parental self-control does not only consist in avoiding the evil example and the evil effect of their own appetites, of their own impulses and their own passions; but it also consists in the prompt and affirmative exercise of reason and judgment in the guidance of their children's conduct and lives, and in giving or withholding the gratification of childish hankerings and aspirations.

Self-control reaches the tongue, the actions of life, and the thoughts and intents of the heart. Every word uttered by a parent carries more than ordinary weight to the mind of the child; every action of the parent is a forceful invitation for childish imitation; and even the thoughts and motives of the parental heart are eagerly searched for.

To the ordinary boy his father is the exemplification of all that is great and good, and to the average girl her mother is the symbol of everything that is lovely and desirable. Whatever aspirations a child may have is, consciously or unconsciously, based upon a wish to be as great, as good and as lovely as its parents. If parental ideals are only mediocre, the child's ambition is of corresponding standard. If, however, the words and actions, as well as the discovered motives of his parents are high-minded, honorable and noble, then the child aims to soar to the same heights.

Parenthood impresses itself upon the entire soul of their offspring. It is not only the body of the child, which year after year becomes more like its parent; but every attribute of its spirit constantly attempts to harmonize itself with the characteristics exhibited by such parents. Hence the great responsibility attached to parental self-control. As they restrain, regulate and govern their thoughts, their words and their actions, so they may reasonably expect a corresponding

development in the character of their children. If they are impulsive or indifferent in their requests, decisions or punishments, they must not be disappointed if their children turn out to be disobedient, or dissembling cowards. If they fail to conform to the rules of conduct, or to perform duties, which they request of their children, they must look for their children later on to follow their example, and profess one thing while they do another.

Parental self-control, and proper parental government may not remove temptation, nor prevent every child from becoming its victim; but such parental teachings and examples will surely give it greater strength to withstand allurements, and greater courage to recover itself from whatever wrong-doings or delinquencies it may wilfully or thoughtlessly have fallen into.

The following outlines are to be amplified by the supervisors and to occupy the class period during two Sundays, February 1st and 8th, 1915:

1. What effect has self-control on the parent personally?
2. What effect has parental self-control on harmony in the home?
3. What effect has parental self-control on home discipline?
4. What effect has parental self-control, or the absence thereof, on the religious spirit in the home and in the community?

Consider the latter with reference to the following:

(a) Parental irregularity in family prayers.

(b) Habitual non-attendance at meetings on the part of parents.

(c) Parental irreverence for the house of the Lord; and noisy conversation and laughter therein.

(d) Parental want of deference for, or criticism of general and local ecclesiastical authorities.

(e) Parental non-observance of the Word of Wisdom, tithing, etc.

Theological Department.

Milton Bennion, Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr., and Elias Conway Ashton.

First Year—The Life of Christ

Lesson 4. The Meridian of Time.

Lesson 4 is entitled "The Meridian of Time," an expression first found in the Book of Moses (5:57). The expression thus scripturally applied to the time of the earthly advent of Jesus Christ is deeply significant. The term "meridian," as commonly used, conveys the thought of a central division of time or space; thus, we speak of the hours before noon as ante-meridian (a. m.) and the hours after noon as post-meridian (p. m.) So the years and centuries of human history are divided by the great event of Christ's birth. The years that had already passed are now commonly referred to as time before Christ (B. C.), while the years following this event are designated each as a certain year of our Lord, or in the Latin tongue, Anno Domini (A. D.) Thus the world's chronology has been adjusted with reference to the time of the Savior's birth, and this system of time designation is in use among all civilized peoples. Even those nations that refuse to accept

Jesus as the Messiah tacitly accept Him as the first and foremost character of history by their recognition of His birth as the one event to which are referred all other events of history.

As shown by the Book of Mormon record, the Nephites began their chronology anew after the advent of Christ.

The time for the Savior's advent was divinely appointed and was specifically revealed and announced on both hemispheres. The importance of events depends largely upon the time at which they occur. The long history of the Jewish nation had unfolded a succession of events which found their culmination in the birth of the promised Redeemer. That the human race needed such a Redeemer was plain from before the foundation of the world, and therefore He was chosen and appointed; and therefore in the appointed time He was sent.

Note that intelligent beings existed before this world was created. (Abraham 3:22-23). In the council held in heaven plans were laid to provide an earthly habitation for these beings, the purpose

being to prove them. (Abraham 3:2-26.) Their agency is essential to such proof; and this involves acquaintance with good and evil, with right and wrong. By such experiences men may be fitted for exaltation and eternal life, the securing of which for man is God's work and glory. (Moses 1:39.) Lucifer, a son of the morning, aspired to become the Redeemer; his proposal was rejected, as it involved the destruction of man's agency. (Moses 4:1; Abraham 3:27, 28; Doc. and Cov. 29:36, 37; 76:25-27.) Lucifer led a rebellion involving a third part of the hosts of heaven; they were cast out and became Satan and his angels. (II Peter 2:4; Jude 6; Rev. 12:7-9.) The offer of the Son of God to sacrifice Himself even to the death and leave man free to accept or reject His mediation, giving all honor to the Father, was accepted. (Moses 4:2.)

Teachers and students may extend their study of this all important subject by careful consideration of the following: "The Mediation and Atonement," chap. 2, and "The Articles of Faith," lecture 3.

Lesson 5. John the Baptist.

1. John the Baptist, Forerunner of Messiah.
 - (a) His birth announced. (Luke 1:1-66; Luke 1:11-17; Luke 1:76-79.)
 - (b) His mission foretold. (Luke 3:1-18; St. John 1:15-28; Matt. 3:1-12; Mark 1:1-8; Doc. and Cov. Sec. 84:25-28; Isa. 40:3.)
 - (c) The importance of His mission. (See Note 1.)
 - (d) Character of John the Baptist. (See Note 2.)

Notes.

1. **John the Baptist.** Some one asked the Prophet Joseph the meaning of the expression of Jesus: "Among those born of woman, there has not arisen a greater prophet than John." He gave the following answer in a public discourse: "It could not have been on account of the miracles John performed, for he did no miracles; but it was first, because he was trusted with a divine mission of preparing the way before the face of the Lord. Who was trusted with such a mission before or since? No man. Second, he was trusted, and it was required at his hand to baptize the Son of Man. Who ever did that? Who ever had so great a privilege or glory? Who ever led the Son of God into the waters of baptism, beholding the Holy Ghost descend upon him in the sign of a dove! No man. Third, John at that time was the only legal ad-

ministrator, holding the keys of power, there was on earth. The keys, the kingdom, the power, the glory had departed from the Jews; and John, the son of Zacharias, by the anointing and decree of heaven, held the keys of power at that time." ("Mill. Star," Vol. XXI., p. 170; Compendium, Gems.)

2. John, who was thoroughly trained in his boyhood by his priestly father, spent the years of his early manhood in the desert. Further than this brief statement, little is known as to how or where he spent his early life, but his function was clearly indicated in the song of Zacharias at his birth. "He should be called 'the Prophet Highest' for he should go before the face of the Lord and prepare His way."

Occasional allusion will be made to incidents in his life as they touch the life of the Great Master.

It should be said, however, in the outset that John was a man of firm and stolid character. This is particularly illustrated by a circumstance which occurred in the latter years of his life to which we desire to allude at this place:

"After his imprisonment, the gloom of his cell seemed to cast a shadow over the brave spirit of this good man. He seemed to need further assurance that Jesus was indeed the Messiah. Thus he elicited from the Master a generous tribute to the character of John the Baptist. He was no tall reed with gracefully bending head, sensitive to the gentlest breath. No vision of pampered royalty attracted the crowds to the desert, but a prophet, and more than a prophet. None greater had been born of woman." (Bible Treasury, p. 201; also Matt. 11:2-19; Luke 7:18-35.)

Lesson 6. Birth and Early Life.

- I. The Birth and Early Life of Jesus.
 - (a) The angel's announcement to Mary. (Luke 1:26-38.)
 - (b) The birth. (Note 1.) (Luke 2:1-17.)
2. Announcements, Signs and Testimonies of the Birth of the Messiah.
 - (a) To the Shepherds of Judea. (Luke 2:8-30.)
 - (b) To the Magi, or wise men of the east. Matt. 1:(1-2.) (Note 2.)
 - (c) To the Nephites, on the Western Hemisphere. (III Nephi 1:4-21.)
3. Infancy, Childhood and Youth of Jesus.
 - (a) Circumcision of Jesus, and His presentation in the temple—prophecies concerning Him. (Luke 2:21-39.)
 - (b) Flight into Egypt, slaughter of the innocents, the return from Egypt and dwelling in Nazareth. Proph-

ecies fulfilled in these events.

(Matt. 2:13-23; Hosea 11:1; Jeremiah 31:15; Matt. 2:23.) Note 5.)

(c) Childhood of Jesus—grows in grace. (Note 3.) (Luke 2:40.)

(d) Youth of Jesus—visit to Jerusalem conversation with the rabbis—obedience to parents. (Luke 2:41-52.)

Notes.

1. **Place of Messiah's Birth.** The place of Messiah's birth was Bethlehem, a small town between four and five miles south of Jerusalem. It was also called Ephrath and Ephratah. It was the place of Rachel's death and burial, the native place of Samuel's father, the residence of Boaz and Ruth, and the birthplace of David. It was also the last rallying point of the remnant of Judah after the invasion of Nebuchadnezzar.

For a consideration of the time of Messiah's birth, see Roberts' *Outlines of Eccl. Hist.*, pp. 16, 17.

2. **Testimonies of Messiah's Birth.** It will be observed that the testimonies concerning the birth of the Messiah are from two extremes, the lowly shepherds in the Judean field, and the learned magi from the far east. We cannot think this is the result of mere chance, but that in it may be discerned the purpose and wisdom of God. All Israel was looking forward to the coming of the Messiah, and in the birth of Jesus at Bethlehem, the hope of Israel—though unknown to Israel—is fulfilled. Messiah of whom the prophet spake, is born. But there must be those who can testify of that truth, and hence to the shepherds who watched their flocks by night an angel was sent to say: "Fear not, behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the City of David, a Savior, which is Christ, the Lord." And for a sign of the truth of the message, they were to find the child wrapped in swaddling clothes, lying in a manger in Bethlehem. And they went with haste and found Mary and Joseph, and the babe lying in a manger; and when they had seen it, they made known abroad the saying which was told them concerning this child. God had raised up to Himself witnesses among the people to testify that Messiah was born, that the hope of Israel was fulfilled. But there were classes of people among the Jews whom these lowly shepherd witnesses could not reach, and had they been able to reach them the story of the angel's visit, and the concourse of angels singing the magnificent song of "peace on earth, good will to men," would doubtless have

been accounted an idle tale of superstitious folk, deceived by their own overwrought imaginations or idle dreams. Hence God raised up another class of witnesses—the "wise men from the east"—witnesses that could enter the royal palace of proud King Herod and boldly ask: "Where is He that is born king of the Jews? For we have seen His star in the east, and are come to worship Him;" a testimony that startled Herod and troubled all Jerusalem. So that indeed God raised up witnesses for Himself to meet all classes and conditions of men—the testimony of angels for the poor and the lowly; the testimony of wise men for the haughty king and proud priests of Judea. So that of the things concerning the birth of Messiah, no less than of the things of his death and resurrection from the dead, His disciples could say, "these things were not done in a corner."—(Manual, 1906, M. I. A.)

3. **Childhood of Jesus.** "It is written that there was once a pious, godly bishop who had earnestly prayed that God would manifest unto him what Jesus had done in his youth. Once the bishop had a dream to this effect: He seemed in his sleep to see a carpenter working at his trade, and beside him a little boy who was gathering up chips. Then came in a maiden clothed in green, who called them both to come to the meal, and set porridge before them. All this the bishop seemed to see in his dream, himself standing behind the door, that he might not be perceived. Then the little boy began and said: 'Why does that man stand there? Shall he not also eat with us?' And this so frightened the bishop that he awoke. Let this be what is may, true story or fable, I nevertheless believe that Christ in his childhood and youth looked and acted like other children, yet without sin, in fashion like a man."—(Martin Luther, quoted by Farrar, *Life of Christ*, chap. 5.)

Also the following from Bonaventura's *Vita Christi*, chap. 12: "Fancy you see Him busied with His parents in the most servile work of their little dwelling. Did He not help them in setting out the frugal board, arranging the simple sleeping rooms, nay, and in other yet humbler offices?"—(Manual. Id.)

Third Year—Church History

One of the lessons—lesson 4—for the month of February, was discussed in the December number of the *INSTRUCTOR*. We need, therefore, to take up only two of the lessons in this number—Lessons 5 and 6.

Lesson 5.

This lesson, which covers less than eight pages, treats of the organization of the Church. After the first vision to the Prophet, in 1820, this is the most important thing in our religious history. But so far as concerns the working out of our individual salvation, it is even more important. For how could we be saved without membership in the organization on which the Lord has ordained that salvation depends? And since membership in the Church involves the performing of ordinances, some one who has the authority to perform these must officiate in them. But how could he do so without having first received authority to do so directly from heaven? The object of this lesson, therefore, is to establish the fact that the Church was restored, with the authority to administer in its ordinances, and to show how this was done.

A good way to conduct this recitation would be to call on members of the class to recite from topics in the lesson. They are, in the order given, (1) The purpose of the revelations theretofore given to the Prophet, (2) the restoration of the two orders of priesthood, (3) the organization of the Church at Fayette, in 1830. After this has been done with the brevity that usually characterizes young people in the class room, the teacher should ask questions that will lead to discussion.*

Here are examples of leading questions: (1) What is the purpose of the Church? (2) Who has the right or power to say of what it shall be con-

*The art—for it is an art—of asking questions is treated in detail in "How to Teach Religion," which the teacher should read.

stituted? Why? (3) Why should the priesthood have been restored by John the Baptist and Peter, James, and John? (4) What is the difference between the Church and the gospel?

Attention is called here in these questions to the necessity of a church organization as being the practical aspect of the subject, for the reason that there is a disposition in the world, and to some extent among the growing and thinking generation in the Church, to think the religious organization known as the Church to be unnecessary. There is a feeling on the part of these persons that as long as one makes an effort to live rightly that is all that is necessary. But such a view overlooks the fact that nothing social can be accomplished without organization, and no organization is possible without officers and principles and aims. Now, the aim of the Church is to regenerate the world, individually and socially, and to do this it must have certain machinery. This is one reason why we should have a church. Let the teachers amplify this thought.

Lesson 6.

This lesson, which concerns the growth and spread of the Church in New York state, is almost purely historical. Its aim is to teach that it did grow and how that was accomplished. Covering only eight pages of the text, its presentation will offer little difficulty.

The teacher should, however, prepare the lesson thoroughly, so as to be above his material. He will thus be able to direct the class properly. The outline in the pamphlet will guide the teacher in his questioning. Don't dwell on "ticky" points, or let the class wander from important matters.

—J. H. E.

Second Intermediate Department.

Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks.

First Year—Church History

[Outlines prepared by Elder Levi Edgar Young.]

Lesson 5—The Book of Mormon.

You have all been interested in the American Indian, his life, manners, and customs. He is an interesting character and in this chapter we are going to give something about his history folklore, traditions, beliefs, etc. You will

find the Indian an interesting character in many ways. He still loves the hunt and the wilderness. In Canada and some parts of the United States, you will find him living in his wickiup and talking about the happy hunting grounds of his forefathers. He had his ideals of the happy life, just as you and I have. When the Indian talks about his fathers, it is always with the spirit of love and reverence. The Indian has many splendid traits of character. He is naturally religious. Living as he does in the open,

the great noises and objects of nature have been very mysterious to him. The sun gives warmth to the earth; the trees and flowers grow in the spring time to make all things beautiful; snow falls in winter, and the leaves turn to a pretty yellow and red in the autumn. To the Indian, nature is all very wonderful. And when I use the word "nature," I mean the world and the sky which are open to our eyes and ears, and from which we learn our great lessons in life. So I think we are safe in saying that the North American Indians are the most picturesque people in the world. Do you not like to see them in their wickiups and tents? Then their dress is peculiar to us, but living out of doors as they do in the big world in all kinds of weather, their gay-colored blankets keep them warm. Most all Indians love home life; they have always tilled the soil, had their games of sport, and have developed a life of simplicity. The first American agriculturists were the Indians, who lived on corn and buffalo meat, pumpkins and wild fruits. Indians look upon corn as the gift of the Great Spirit. Among many of the eastern tribes, that is, the tribes that roamed around the Great Lakes and along the Ohio and Mississippi rivers, they had a peculiar custom of picking out the best corn for seed, to be kept until the following season. We are told that at the corn harvest, "one of the keepers of the sacred tents selected a number of ears of corn, and laid them away until the next season. Only perfect ears were selected. In the spring-time, when the grass appeared, a tribal assembly was held for feasting and consultation concerning the planting time. The time having been appointed, a crier was sent through the villages. As he proceeded, he cried out, 'You shall dig the ground. You shall dig the ground.' To every household he gave the sacred corn which had been shelled. This was mixed with the ordinary corn and all was then planted." Buffalo berries and haws were eaten raw, and among many tribes, the custom of drying fruit was very prevalent. Many varieties of beans were used, and in the southwestern part of what is now the United States, the Indians developed a system of irrigation. They had reservoirs, dams, and canals; and should you go into southern Arizona or New Mexico you could see many of their old irrigating ditches that were dug hundreds of years ago. In Arizona, many of the canal beds are used by the "Mormon" people through which they run water for their farms. Some of the old reservoirs measure a mile square. In the great, arid west and further south

towards Mexico, there are indications that large farms existed and that corn, beans, melons, squash, etc., were extensively raised. The Indians used fertilizers, cleared away forests, and invented the corn crib. They made sugar and syrup by evaporating tree sap; they preserved fruits and berries with syrup, sugar and honey, and preserved meats by drying and smoking. They extracted oil from nuts, and gave to man the most useful and important food known in American history—the Indian corn. They cultivated and wove cotton, and in all, they had an extensive knowledge of the principles of agriculture.

The Indians of the west, especially, lived in wickiups erected along the banks of rivers. These dwellings were made of hides and rushes, stretched over a frame-work of poles, with the ground for a floor and an opening at the top. There was little furniture, except a bed made of rushes. The Indians have never manifested a desire to live in permanent homes until the last few years. Those of the south built houses of sun-dried brick, and where timber was plentiful, they constructed their houses of slabs and brush. Surrounding a cluster of wickiups, was often a wind-break of willows. This also served as a protection from the enemy and prowling animals. When the Indian hunter returned to camp with a buffalo or deer which he had killed, he sang:

"Give me my knife, give me my knife,
I shall hang up the meat to dry."

When plenty of food was gathered, the Indians made merry around the fire for days and nights at a time. They held their ghost dances and played games, and then departed to their respective wickiups with a good supply of venison. Their clothing was always in keeping with the seasons. In summer, they had little apparel, but when the colder seasons came, they wore a breech-clout, moccasins, and a blanket or robe made of the skin of some wild animal, preferably the bear or buffalo. The men wore leggings made of buckskin, resembling the white man's trousers, and a cotton shirt. The women wore loose gowns of buckskin, or woolen or cotton fabric, held close to the waist by a girdle. They had moccasins and leggings, and in winter, they used caps made of beaver skins.

It is in the study of the folk songs and folk lore that we find the nature of the Indian. Their songs especially reveal a tender spirit, and indicate that these people of the wilderness had many lovely thoughts concerning the meaning

of life. They sang in praise of the trees and sun, the flowers and brooks. They prayed always to the Great Spirit. They danced to simple, rhythmic songs, and played games that would interest you and me. One of the favorite songs of the mountain Indians was about the high peaks which project through the clouds into the home of the Great Spirit.

"The mountains are high,
The mountains are high.
We will climb them, we will climb them,
We will plant our feet on the land.
The land lies high in the mountains.
There lives our God."

One time a young girl had lost her little brother and over hill and through dale, she went in search of him, singing:

"Little brother, come home,
Little brother, come home.
We love you, we love you.
The buffalo have come,
The buffalo have come.
Come home, come home
And get your bow,
For you must go and shoot the
buffalo."

The author of the following song sees in a dream, his companions going on a buffalo hunt. He calls after them to wait, and, running to his mother, sings:

"Now they are about to chase the buffalo,
Now they are about to chase the buffalo.
Grandmother, give me my bow, give me
my bow,
I am going to kill the buffalo."

Their songs were full of feeling, and they felt that the day would come in some future world, when the Great Spirit would return to them their happy hunting grounds which the white men had taken for their homes.

As the folk-songs of the Indians are dainty and touching, so are their traditions expressive of great thought and tenderness. The charm of their stories is well shown in the following legend, that was told by Washakie, a Shoshone chief, and a friend of the Pioneers of Utah.

"Many, many moons ago, when the antelope and buffalo roamed upon the plains, and all the Indians had happy homes along the rivers and in the forests, the Great Spirit sent them much food, and beautiful gold and trinkets, with which they decked their bodies. This, in time, made them very proud, and they began to forget the Great Spirit as they fought for one another's gold and homes. The rivers were crimsoned with blood at

times, for the battles among them were many. One day their Great Ancestor came from the Islands of the Great Blue Sea (The Great Salt Lake), and told them that they should fight no longer. They should smoke the pipe of peace, and desire only to know the Great Spirit and His world of happiness. As they lived in pure thoughts, so should the earth yield all things beautiful. The Indians threw away their gold, and sought the great happiness in thought. With each good thought, grew a beautiful tree or flower, and as it grew, the good thoughts grew, and the Great Spirit became very watchful and loving to his children. The earth soon brought forth in abundance, and the trees and the flowers and the good thoughts, all remain to this day. And this is why the valleys of these big hills are so beautiful."

Note.—Why are the Indians interesting to you? Where are most of the Indians of the United States today? Are the Indians increasing or decreasing in population? Have you heard any folk-songs or folk-lore from the Indians? What stories have you read concerning Indians? Give the story of Hiawatha. What great lesson does Hiawatha teach you? Ask some one to tell you about the Indians met in pioneer life. Read some of the stories from "Indian Days of Long Ago," written by Edward S. Curtis. Read some of James Fennimore Cooper's stories of Indian life and sentiment.

Lesson 6—The Book of Mormon (Continued).

Whence came the Indians? is a question which the historians of the world have been unable to answer. A number of theories have been advanced, but not one of them has been agreed upon by scholars. In fact, Dr. Edward Channing of Harvard University says: "The origin of the American Indian is shrouded in mystery. That he is a descendant of some of the Jewish tribes there can be no doubt, but his presence in America can not be accounted for." Some historians say that the forefathers of the Indians came from China; others maintain that they crossed the Atlantic from Phenecia, a nation that thrived about 1,000 years before the birth of Christ. Some say they were Welsh, others that they emigrated from India. So are people left in the dark as to their origin. That they have had a wonderful history, there can be no doubt, for South and Central America and Mexico are full of ruins which testify of the ancient gran-

deur of a civilization that once existed here in America. The most prominent scholars are agreed that the Indians have descended from the people of those ancient cities and homes. The proofs of the ancient civilization in America are many. When we use the term "civilization" we mean a people who had homes, who worked in iron and copper, and who tilled the soil. The ancient inhabitants of America had homes and built cities, and at times were united into great governments with wise men to rule. So the forefathers of the Indians have had a history, most interesting, and though as yet it is all a mystery to the civilized world, it will be made known in the future by study and research.

Were you to go into South America or Mexico you would find many interesting old ruins. In fact some writer has called Central America the ancient Egypt of this continent. Farther south, we find the Inca civilization of Peru. These people excelled in architectural designs. No cement or mortar of any kind was used, and all their structures depended for their stability upon the accuracy with which the stones were put together. Remains of palaces and temples are found in the depths of the forests and in the remote parts of the mountains. In the old city of Cuzco, are buildings whose "workmanship is unsurpassed, and the world has nothing to show in the way of stone-cutting and fitting to equal the skill and accuracy displayed in the Incas' structures of Cuzco. No cement is used, and the larger stones are in the lowest row, each ascending course being narrower, which presents a most pleasing effect. The edifices were built around a court, upon which the rooms opened, and some of the great halls were two hundred paces long by sixty wide. The height was thirty-five to forty feet." The famous ruins of a city on the coast overlook the Pacific Ocean from a height of over 500 feet. Here great terraces bear large perpendicular walls, and above the walls are large arches made of adobe-brick. So we might continue, page after page, telling about the wonderful temples and buildings of these regions. Were you to go into some of those old cities, you would see that the people developed great skill in engineering and building. The Incas had great irrigating works. Large ditches and canals carried water from high up in the mountains to the valleys below, and one canal was over one hundred and fifty miles in length. This carried water to the pasture lands. These Incas also worked in pottery and jewelry, they wove and carved, engraved and worked in wood, stone, and metals. They

made roads and beautiful bridges, and their gold and silver mines became sources of wealth to the Spaniards who went there in the sixteenth century. They were skillful in working bronze, lead, copper, tin, gold and silver. Many of their beautifully carved statues are still extant. So we might go on and describe the many, many ruins of great and magnificent temples with all the architectural and art remains that have been discovered all over the western part of South and Central America and Mexico. One thing is quite certain. The two Americas once had a very wonderful people, and these people were the forefathers of the American Indian. Though they were not blessed with our modern inventions which have given us railroads and telegraphs, automobiles and moving pictures, electricity and gas, yet they progressed to such an extent that they had lovely homes, and lived something as our forefathers lived some five hundred years ago.

Note.—Why are Indians interesting to you? Why is it that people are not agreed as to their origin? Have you read stories of the people in ancient times down in Mexico and South America? Try to find some picture or story about the remains of temples and other great buildings in America. Try to find out something about the Incas' civilization. Where did the Incas live? Why did the ancient Indians work in gold, silver, tin, and copper? Of what did they build their temples? Did they know any kind of art?

Lesson 7. The Book of Mormon (Continued.)

Do you realize that North and South America were unknown to the people of the world until Christopher Columbus went on his eventful voyage from Spain in 1492? Such was the case, and the Indians had gone on living their own simple lives for ages, without having been known to the people of Europe, who came to this continent in the sixteenth century.

Every people have had some means of leaving to posterity their religious, civic, industrial, and moral lives and beliefs. From the Egyptians who lived many, many hundreds of years ago we have received the "Book of The Dead," and from the ancient Chinese, we have the writings of their wonderful man, whose name was Confucius. The people who live in India today have the records of the beliefs of their forefathers who lived over four thousand years ago. These beliefs are recorded in the Vedic scriptures, or sacred writings. All these books



FARMERS WARD SUNDAY SCHOOL. ENROLLMENT,

As early as February 11, 1876, a Sunday School was held within the present limits of Farmers Ward of the school of the latter ward. The school was conducted by Jacob Peart, and was

On December 16, 1877, the school was permanently organized and reopened January 20, 1878, with 62 officers and teachers and 970 pupils, a total of 1,032. Farmers Ward is in the Granite Street recently created from a part of this Ward.

Farmers Ward Superintendency:

FRANK CUTLER,
JOSEPH S. TINGEY, JR.,
JOHN G. PEART.



PRIMARY AND KINDERGARTEN CLASSES OF THE FARMERS WARD SUNDAY SCHOOL



VIOUS TO RECENT DIVISION OF THE WARD, 1,032.

ard. At that time it was part of Sugar House, and was under the supervision of the superin-
ld at the residence of Phineas H. Young. It was discontinued on January 24, 1877.
with 12 officers and teachers and 45 pupils. Its enrollment, previous to the recent division
of Zion, and is located partly within and partly adjoining Salt Lake City. Burton Ward was

Burton Ward Superintendency:

MATTHEW A. MILLER,
WILFORD C. BRIMLEY,
S. LEROY RICHARDS.



TOTAL ENROLLMENT, PREVIOUS TO RECENT DIVISION OF THE WARD, 356.

contain many beautiful truths that we might take and profit by. So with the forefathers of the American Indians. They had their beliefs and moral laws, just as they have today, and just as all peoples have. From the past we have obtained these ancient books in various ways. They have been given to generation to generation in what we call manuscripts. Manuscripts were the writings of the ancients on papyrus, a paper made of the reed which grows so abundantly in the valley of the Nile river in Egypt. Or they may have been recorded on vellum or parchment, or on clay tablets. Then again ancient writings were made on copper and gold plates. This was true among the Romans and Greeks, and was particularly true among the American Indians. Scholars of American history have discovered the fact that the fathers of the Red Men, the ancient Mexicans and Peruvians or Incas often left their records written on plates, resembling gold.

The Book of Mormon was just such a record, and was compiled and written from former manuscripts that had been made by the forefathers of the American Indians. The compiler was one Mormon, a prophet among the ancient inhabitants of America just as Isaiah was a prophet among the ancient Jews. The Book of Mormon tells us that the forefathers of the American Indians were Jews, who under the direction of an ancient prophet, Lehi by name, brought his people to the American shore about 600 years before the birth of Christ. These people were colonists, and their home had been in and around Jerusalem. Now, at that time, the Jews were colonizing extensively the western part of Asia, while thousands of them were taken into bondage by nations who were their enemies. They went into different parts of the world to escape the slavery that they were so often subjected to. The prophet Lehi was contemporary with the prophet Jeremiah, and he with his family and other followers embarked from the Persian Gulf and were led by divine guidance to the western coast of South America, where they landed and began the building up of a colonial life in the wilderness. These people were naturally religious and had prophets among them. Now a prophet is a man who by divine guidance can foretell future events, and conditions of a people. He learned his lessons direct from his God. Moses was such a man, so were all the apostles of our Lord and Savior Jesus Christ. These people knew both the Hebrew and Egyptian languages, as both languages were spoken and written by them in Jerusalem. Their records were preserved by their scribes, who

put them in the Hebrew and Egyptian characters upon metallic plates, which were handed down from generation to generation among their kings and noblemen. They had many prophets among them, men who lived upright lives just as the men you have learned about in the Old Testament. One of their prophets, Mormon, who lived about 400 years after Christ made a record of all the writings of his people that had been made in the past. His work was therefore called the Book of Mormon. This man Mormon passed his record to the care of his son, Moroni, who "after a brief account of his own time, and after witnessing the destruction of the more intelligent of his own people, was commanded to hide away the record in a hill, known to that people as Cumorah and situated in what is now western New York." This same Moroni came to the boy Joseph Smith from heaven, and told him about the record that had been hidden in the hill ages before. Joseph Smith received the plates and translated them by the power of God, and gave them to the world under the title of the Book of Mormon. Now the American Indians are descendants of a part of the people of the ancient times described in this book. If you will turn to your Bible, to the book of Revelation, fourteenth chapter, and verses six and seven you will find these words, "and I saw another angel fly in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth and the sea, and the fountains of water" (Rev. 14:6, 7).

We believe as a people that the visit of the heavenly messenger Moroni is a direct fulfillment of this prediction.

Note.—Find out what you can about some ancient books. Get hold of a copy of the "Book of the Dead." Read some extracts from some ancient book, which has been held as sacred by people. Tell something about the history of the Holy Bible. Why is it a great book? What have great men said of it? Why should the Book of Mormon resemble it in thought and teaching? If the Book of Mormon is a great book, what would it tell about? What are you going to ask for in a book that is said to contain the teachings of Jesus Christ?

Lesson 8—The Book of Mormon (Continued.)

To the Teacher: Read to the boys and girls some chapters from the Book of

Mormon. With these read chapters from the Bible. Make your comparisons and contrasts. Something about the prophet Nephi or Mosiah is suggested. Tell them that they were practical men, with problems as we have today. Have the boys and girls of the class read some selections that they have been assigned and prepared at home. Question them closely on these chapters, and as much as possible, have them learn from the readings about the practical, daily life of the ancient Americans. Ask such questions as the following:

What do pioneers do first when they settle a new country? What did Lehi and his family do at first? What industry would naturally be followed? How would they live, scattered or in groups? Why were towns and cities developed? In the union of cities, what other kinds of government would they have? Who stood at the head of their governments? Did they have a President? Why? Did they have moral ideals? What other pursuit besides agriculture did they follow? Prove this. What other pursuits? What were some of their principal industries then from time to time? What were some of their moral ideals?

Third Year—Old Testament

Lesson 5. Abraham—The Lessons of Obedience.

Teacher's Text: Book of Abraham; Chaps. 1, 2, and 3; Genesis 11, 12.

Pupils' text for general assignment, Gen. 11, and 12.

Topical analysis for individual assignments:

- a. Abraham located at Ur, Chaldea.
- b. How the ancestors of Abraham came to settle in Chaldea.
- c. The reason for the distribution of the people from Babylon according to the languages they spoke.
- d. The travels of Abraham from Ur to Shekem.
- e. Abraham's visit to Egypt.
- f. Should Abraham be judged according to the ordinary manner of judging men under ordinary circumstances?

Aim: To show the requirements of God with respect to obedience.

Significance of Obedience:

- a. How it merits the confidence of God.
- b. It protects man from temptation.
- c. It helps man to avoid mistakes in life.
- d. It helps man to be cheerful and content.

Lesson in the class:

Read the promises of God to Abraham with respect to the land he and his descendants were to inherit.

Presentation of the Lesson:

Show all the movements of Abraham from the time he left Ur to his return to the Holy Land from Egypt.

a. Explain how it happened that Egypt was a place of refuge in a time of famine, and why it was different from Palestine and the valley of the Mesopotamia.

How Abraham should be judged in the matter of the deception of Pharaoh, king of Egypt.

b. Explain something of the sacrifice of Abraham, and what it was intended to presage. Explain the difference between the religion which existed in Abraham's native land and the religion of God which Abraham was required to establish.

Lesson 6. Abraham (Continued). Unselfishness.

Teacher's Text: Genesis 13-18.

Pupils' Text: Genesis 13-18.

Topical analysis for individual assignments:

- a. The relationship between Abraham and Lot, who separated because of disputes among their herdsmen.
- b. Abraham manifested the generous spirit of his life by giving his nephew, Lot, his choice of the country.

c. The reward that came to Abraham after this generosity, by the Lord, who showed him from an elevated place all the country round, which the Lord promised should belong to Abraham and his heirs.

d. When Abraham helped to recover his nephew, Lot, from the Assyrians and also helped to recover the property of the people of Sodom and Gomorrah, he showed his greatness by his willingness to do right for right's sake, independent of any earthly reward.

e. Abraham longed for children. Neither his wealth nor his powers nor his high standing among his neighbors could compensate him for the lack of an heir. Every Israelite from Abraham down has had a natural instinct for children. The Jews today possess those qualities of Abraham in a high degree.

f. Sarah also longed for the fulfillment of God's promise, and believing that she was too old to bear children herself, she gave her handmaid to Abraham to be his wife.

Aim: To show how faith in God promotes a spirit of generosity, kindness, and helpfulness in man.

Significance of God's friendship for Abraham:

- a. How it helped Abraham to deal justly with others.

b. How Abraham's confidence in God brought about God's confidence in Abraham, when the former said: "Shall I hide from Abraham the thing which I do:

"For I know him, that he will command his children and his household after him, and that they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." (Encourage the children to memorize this beautiful testimonial. In later life they will learn its great truth.)

Lesson in the Class: Read the events of Abraham's conquest of the Assyrians and the visit of Melchizedek to Abraham. Give an account also of the visit of the three men to Abraham while he was at Mamre, and explain why and how the cities of Sodom and Gomorrah came to be destroyed. Give an account of Hagar. Tell how she came to make a mistake, and how she was rebuked for it.

Presentation of the Lesson: Divide the lesson into its most important events, and show Abraham always acted in a generous manner and with feelings of love and good will towards others.

a. Explain what was foremost in Abraham's desires.

b. Show how these desires came about as a result of God's promise to Abraham.

c. Explain the vision by which Abraham was enabled to see the future of his descendants. If men and women could sometimes see what was to befall their children after them they would be often more fearful of the responsibilities of fatherhood and motherhood.

Lesson 7. Abraham and Isaac.

A High Test of Faith.

Teacher's Text: Genesis 20, 21, 22.

Pupils' Text: Genesis 20, 21, 22.

Topical analysis for individual assignments:

a. The fate of Lot, in the destruction of Sodom and Gomorrah.

b. Hagar's indiscretion. How Hagar's wrong-doing placed her son Ishmael where God intended to make out of him a great nation.

c. Give a brief account of the origin of the Mohammedans.

d. Give an account of the purchase of a tomb for the burial of Sarah, and state in whose possession this sacred burial place is now kept.

e. Give an account of Abraham's willingness to offer up his son Isaac.

Aim: To show the steadfastness of faith under the most extraordinary circumstances.

The purpose of trials:

a. How they create a reliance upon God's mercies.

b. How they purify the human soul.

c. How they exalt man's faith in God.

d. How they are necessary in our relations and conduct to our fellow men. Lesson in the Class:

a. Read the story of Lot's escape from the destruction of Sodom and Gomorrah, and show what effect it has upon our lives when we look back with regret upon what we have enjoyed when we are in constant fear that new joys will be denied us.

b. Show why trust in God helps us to give up what we have had in the belief that better things are to come.

c. Why was Abraham willing to offer up his son Isaac? Can you see in that willingness any other motive than a desire to do exactly what he was commanded to perform?

d. Give an account of Abraham's precautions to secure for Isaac a wife who was not of Canaanitish blood. What was the particular curse that was pronounced upon the descendants of Ham? and why were they unfitted to intermarry with those who were the promised heirs of God's blessings?

Presentation of the Lesson:

Classify the leading events of the lesson.

a. Show what principle is involved in each event.

b. Who are concubines?

c. Why could the circumstances of Hagar's life not come under the ordinary conditions by which men and women are judged?

Lesson 8. Isaac—Courtship—an Ancient Illustration.

Teacher's Text: Genesis 24-27.

Pupils' Text: Genesis 24-27.

Topical analysis for individual assignments:

a. Show how the faith of Abraham is manifested in the faith of his servant.

b. Show in which way Rebekah is a true type of wifehood.

c. What is the meaning of Oriental? and why do Oriental courtships even now differ so much from modern courtships in Christian nations?

d. A birthright. What it means, now. What it meant in the days of Isaac.

Aim: To show God's love, care and protection and interest in the smaller details of our lives, and how He sought to keep the blood pure, that His promise might be fulfilled.

Significance of a willing obedience:

a. How obedience helps one in the

discharge of the ordinary duties of life.

b. How a courtship was made happy by it.

c. How the fruits of obedience result in God-ordained purposes.

d. How indifference to the things of God result in the end in sorrow.

Lesson in the Class:

a. Let the students read the story of Isaac's marriage.

b. Also read the sale of Esau's birth-right to Jacob.

c. How may we judge the conducts of Jacob and his mother, in obtaining the blessing?

Presentation of the Lesson:

a. Give the steps taken by Abraham in securing a wife for Isaac.

b. Show why Isaac was partial to his son Esau.

c. Show how Isaac was thwarted by his wife Rebekah in carrying out his own preferences, contrary to the purposes of God.

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford and J. W. Walker.

First Year Biographical Sketches from the Book of Mormon

[Prepared by Josiah Burrows.]

Lesson 4—The Story of Jacob.

(For Second Sunday in February.)

Text: The Book of Jacob.

The following are some of the principal topics contained in this lesson: 1. Jacob's obedience and faithfulness. 2. His loyalty to Nephi. 3. His reproofs and exhortations to the people. 4. His discussion with Sherem.

Jacob was the oldest of two sons born to Lehi while journeying in the wilderness. He was an exemplary child, being kind, dutiful and obedient. During his boyhood he suffered many afflictions in consequence of the rudeness of his older brothers, Laman and Lemuel, which he bore with patience. He was no doubt greatly influenced by the example and teachings of his brother Nephi, whom he loved and admired. He was a prayerful boy, and early in life learned to rely upon the Lord.

Just before Lehi's death, he gave to Jacob a beautiful blessing, which was a great comfort and strength to him in later life.

When the time came for Nephi to separate himself from his wicked brethren, Jacob decided to accompany him, and cheerfully supported him in his efforts in founding the new colony.

Soon after they became settled in their new home, they built a temple in the city of Nephi. Nephi planned the temple and directed its construction. In this labor the Nephites found much joy, and when completed they felt very happy.

About this time Jacob was ordained to the Priesthood, under the hands of his brother Nephi, and he began to labor

earnestly among the people. He was frequently found in the temple admonishing and exhorting the people with great sincerity and earnestness.

Just before Nephi's death he committed the sacred records into Jacob's hands. He told him to take good care of them and to write upon them a brief history of the people.

During the reign of the second king over the Nephites, many of the people began to forget God. They set their hearts upon riches, and the vain things of the world. They dressed in fine and costly clothing, and became exceedingly proud and vain. They created class distinctions, and looked with contempt upon their poor brethren and sisters.

For these and other sins, Jacob sharply reproved them and told them they were under condemnation. He admonished them to repent and put away all pride and wickedness.

Some time after this a man named Sherem came among the Nephites, and began to teach them false doctrines, in order to destroy their faith in Christ, and in the Gospel which had been taught them by Jacob. He was a learned man and could speak well, and because of this was able to turn many away from the truth. He came to Jacob and falsely accused him of leading the people astray, and perverting the way of God. He said Jacob had set aside the law of Moses and was guilty of blasphemy.

Now the Lord poured out His Spirit upon Jacob, so that he was able to confound the imposter. Sherem denied there was such a being as Jesus Christ, yet professed to believe in the scriptures. He finally demanded that Jacob should show him a sign. Jacob replied: "Not my will be done, but if God shall smite thee, let that be a sign unto thee that He has power both in heaven and in earth, and

also that Christ shall come." Sherem was immediately stricken, and fell helpless to the ground, and remained in a very weak condition for several days.

Realizing that his end was near, he requested that the people should be assembled, that he might speak unto them. When this was done, Sherem confessed that he had been deceived by the evil one, and that the things he had taught were false. He testified that he believed in Christ, and also in the power of the Holy Spirit, and the ministering of angels. As soon as he had finished speaking, he sank back on his bed and died.

What a faithful God-fearing man Jacob was! The sole desire of his heart was to do good, and to save his people. Because of his great faith and righteous life he was greatly blessed of the Lord, and many great and wonderful things were revealed to him from heaven.

Lesson 5—The Story of Mosiah.

(For Third Sunday in February.)

Text: Omni 1:12-22.

The Nephites lived for many years in the land of Nephi. They built homes, established cities, and erected a magnificent temple. Although they were greatly blessed of the Lord they were also sorely troubled by their enemies the Lamanites. The Lamanites would steal in upon the Nephites, who lived outside the cities, and captured them for slaves. They also seized their flocks and herds.

But the Lord was watching over His people, and He finally decided to take all who were righteous among the Nephites, and lead them to a place called Zarahemla. For a leader the Lord chose Mosiah, a faithful and valiant man. After traveling many days in the wilderness, Mosiah and his people arrived in Zarahemla.

To their great surprise, they found there a large number of people they had never seen before. The leader of this strange people was called Zarahemla.

As Mosiah and his followers gazed upon the people of Zarahemla, being unable to understand their language, their hearts were filled with pity for them, for they were only half civilized. They had no prophets or records, and knew nothing about Jesus Christ or the Gospel.

Mosiah saw that the first thing to be done was to teach the people the language of the Nephites so they could understand each other. Teachers were accordingly chosen, and in due time, after laboring patiently and faithfully the matter was accomplished. When the

people were finally able to speak the language of the Nephites, they told them a wonderful story. They were descendants of a colony which had come from Jerusalem to this land, eleven years after Lehi and his colony had left that city. At the time of the destruction of Jerusalem the Lord in His mercy led this colony into the wilderness, brought them across the great waters to this land, and finally established them in Zarahemla, where, as we have seen, they were discovered by the Nephites.

The Nephites and the people of Zarahemla united themselves together into one body, and Mosiah was chosen to be their king. The Nephites taught the people of Zarahemla concerning the Lord and the Gospel, and in due time a beautiful temple was erected in which they met together often and worshipped.

One day there was brought to Mosiah, a large stone with strange writing on it. No one was able to read the writing, but Mosiah was blessed with the gift of interpretation, by means of which he was able to read the writing on the stone. It told briefly, about a people called the Jaredites, whom the Lord had brought to this land many hundreds of years before. They grew to be a mighty nation, there being millions of them scattered over the land.

In the course of time they began to forsake the Lord, and became very wicked. They were labored with but would not repent. Finally the Lord withdrew His Spirit from them, and they were left to themselves. The evil one had now great power over them. Wars followed among themselves, and hundreds of thousands of men, women and children were slain. Their last great battle was fought near the hill Cumorah, and when it was ended there was only one man left alive. He was Coriantumr, the king of the Jaredites. Alone and comfortless he wandered from place to place, and finally having wandered thousands of miles from the hill Cumorah, to his great relief he came across a large colony of people. They were the people of Zarahemla who Mosiah afterwards discovered.

Coriantumr spent the remainder of his days with these new-found friends, and when nine moons had come and gone, he departed this life. Mosiah was a man of God, a lover of truth and righteousness, and was greatly beloved by his people.

Lesson 6—The Story of Benjamin.

[For Fourth Sunday in February.]

Text: Mosiah, chapters 1, 2, 3.

At the death of King Mosiah, Benja-

min, his son was chosen to reign as king over the Nephites. Benjamin was one of the most faithful leaders the Lord ever had among the Nephites. He had been taught in his youth to love and serve the Lord. This he constantly did, and his godly life was a splendid example to his people. But King Benjamin did not expect that his people would spend all their days in peace. He feared that some time the Lamanites might come down and make war upon them. He therefore organized armies among the Nephites to defend the lives of the people and save their property. Good, courageous men were chosen for the army. They were armed with swords made after the pattern of the sword of Laban.

It was well for the Nephites that these measures were taken, for no sooner were they well established in Zarahemla, than large armies of the Lamanites came down upon them to destroy them. The Nephite army went out to meet them, King Benjamin with them wielded his sword in their defense. They also prayed mightily to the Lord to strengthen their arms, and give them the victory.

The Lord, who is always on the side of the right, heard and answered their prayers. The Nephites defeated the Lamanites, slaying thousands of them, and driving the remainder far beyond the borders of Zarahemla.

King Benjamin had three sons, their names being Mosiah, Helorum and Helaman. They were given a good education, and thoroughly taught by their father concerning the wonderful things the Lord had done for their forefathers.

Benjamin also explained to them the great blessing and priceless value of the sacred records. As King Benjamin was now well advanced in years, he called his son Mosiah and requested him to summon the people that he might give them some final instructions. Mosiah delivered his father's message to the people, and the next day a great multitude of people gathered near the temple. In fact so many came, the temple could not hold them, so it was decided to hold the meeting in the open air. Accordingly a temporary tower was erected in order that the vast multitude would be able to hear.

The Spirit of the Lord rested mightily upon King Benjamin, when he ascended the tower and delivered his memorable address. He reminded them of the faithfulness with which he had served them, and told them that if they should serve the Lord with their whole souls, they would still be unprofitable servants, so great was the obligation they were under to the Lord. He then explained that owing to his advanced age he could no

longer be their king or their teacher. The Lord had also commanded him to say to them, that He had chosen Mosiah to reign over them. When the people heard this they were very glad, as they had great love for Mosiah, he being a wise and godly man.

"And now, my brethren," said King Benjamin, "I would that ye should do as ye have hitherto done. As ye have kept my commandments, and also the commandments of my father, and have prospered, and have been kept from falling into the hands of your enemies, even so if ye shall keep the commandments of my son, or the commandments of God, which shall be delivered unto you by him, ye shall prosper in the land, and your enemies shall have no power over you."

Third Year—Life of Christ

[Prepared by George M. Cannon.]

Lesson 4. The Flight Into Egypt and the Return.

[For Second Sunday in February.]

Text: Matthew 2:13-23.

When the wise men, following again the star, reached the Savior and His mother, they "fell down and worshiped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh."

Now Herod who ruled over Judea at this time is known as "Herod the Great." But while he had done some things that had increased his power and perhaps was a man who in his younger days had been both courageous and able, he had become at the time our Savior was born, cruel, deceitful and wicked. He pretended to wish to know when the wise men had found the young child that he might come and worship Him too. But the wise men were not permitted to go back to him.

The Bible tells us:

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

"And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him."

This was in fulfillment of the prophecy of the Lord through one of the prophets, saying "Out of Egypt have I called my Son."

It would be very interesting to know something of the country through which the flight into Egypt would take Mary and her babe, and Joseph her husband, and we therefore quote the words of one who personally visited that country (George Ludington Weed) and who in his "Life of Christ for the Young," tells us:

"Mary, riding on the gentle and patient beast, carrying her precious child, hiding it as well as she could for fear that one of Herod's men might be lurking near, and Joseph walking by their side, passed through the gate of Bethlehem. Starting while the morning star was yet in sight, they would be reminded of the Star of Bethlehem, which had guided the wise men to the spot they were leaving. They would remember that the same God who set both stars in the sky, and warned the wise men to go one way, and them to flee in another, would be their guide."

"And so the long journey of eighty miles began. It must be slow, only as fast as the beast could carry his burden and Joseph could walk. But every hour of the day carried them farther from Herod, and so lessened their fears.

"For a while they went up and down steep mountain roads, between vineyards and groves, looking upon the green grass, and smelling the sweet flowers of spring. But in a few days all was changed for the hot dreary, sandy desert, where nothing grew except a few low shrubs, and sometimes a grove of palms. Under the shade of such, or of some lonely rock which the drifting sands did not cover, they rested.

"At last the waters of the blue Mediterranean sea were a pleasing contrast to the yellow sands of the desert. Crossing a shallow stream they rejoiced as they remembered that they had passed from the country of the dreaded Herod into the land of Egypt, whose king they need not fear.

"In a little village, for probably three or four months, they found a friendly home. There stands today on the spot an old sycamore tree, which is believed to be the same which stood there then, or another which has grown from its roots. When I journeyed along the same road from Egypt to the Holy Land, I stopped before this tree and saw carved in the bark the names of many who have rested there on their journeys, because Joseph, Mary and Jesus had done so many years ago. It is called the Tree of the Holy Family.

"Herod waited for the Magi to return from Bethlehem, but as they came not he 'was exceeding wroth, and sent forth and slew all the children that were in Beth-

lehem and in all the borders thereof, from two years old and under.' He hoped that among the innocent children that were killed, Jesus would be one; and so could never become king instead of himself. But He that was born King of the Jews was far away in Egypt.

"Soon the hour came that Herod himself must die. His death was more horrible than you can imagine, because of what he suffered in body, and especially in mind, as he remembered the awful deeds of his life. After his death his son Archelaus became king.

"When Herod was dead, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and His mother and go into the land of Israel: for they are dead which sought the young child's life. And he arose and took the young child and His mother and came into the land of Israel."

"By the land of Israel the angel meant the Holy Land. He did not tell Joseph into what part of it to go. He probably started for Bethlehem. No wonder, for it was the birthplace of Jesus, and the home of His ancestors. There Ruth had lived. It was 'the City of David,' her great-grandson. As Jesus was called 'the Son of David,' it seemed fitting that Bethlehem should be His home. It was a sacred place, to which angels had come to sing of His coming to the earth. It was near the Holy City, also called 'the City of the Great King,' which He was to become, though not in the way the people of Jerusalem expected. There was the Temple, the most sacred spot on earth, which the growing child might often visit to learn of God, and worship Him as He could nowhere else.

"So Joseph journeyed toward Bethlehem. But when he heard that Archelaus did reign in Judea, in the room of his father, Herod, he was afraid to go thither. What should he do? Where should he go? God, whose angel had told him to flee into Egypt, and then to leave it, warned him in a dream not to go to Bethlehem. As the Magi had been directed to go from there by another way from what they had planned, that Jesus might escape the cruelty of Herod, so Joseph was told not to go there. Thus He escaped the cruelty of Archelaus, the wicked son of the wicked father.

"Before Jesus was born, Joseph and Mary had lived in the town of Nazareth, in the northern part of the Holy Land, called Galilee. So, they returned into Galilee to their own city, Nazareth. Here Jesus was to spend most of His life on the earth. He was so young when taken there, and it was his home so long, that many thought He was born there.

"When Joseph obeyed the two commands of God—that he should go to Egypt, and then that he should not return to Bethlehem—two things came true which the Bible said would happen: one was that Jesus should be called out of Egypt; and the other was that He should be called a Nazarene, because living in Nazareth. The Bible had also said that Jesus would be born in Bethlehem. God only can tell what will come to pass. Such things are told in the Bible. So we know that it is the Book of God."

Lesson 5. Jesus in the Temple.

Text: Luke 2:40-52.

At the time the Israelites were in bondage in the land of Egypt, and after many promises on the part of Pharaoh to let them go, all of which promises were broken, the Lord told Moses and Aaron, that he would bring upon the Egyptians a calamity that would make them glad to let the Israelites go back to the land of their forefathers and which had been promised them for an inheritance. This calamity was to be the death of the first born of all in Egypt except those who had made the sign appointed by the Lord by sprinkling the lintels and door posts of their houses with blood of a lamb. And into houses bearing this sign the destroyer was not to enter.

In Exodus 12:14-15 we are told that this event was to be commemorated among the Israelites forever:

"And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever.

"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

The first record we have in the Bible of the Savior celebrating this feast is beautifully but briefly told by the Apostle Luke (2:40-52), above referred to:

"And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.

"Now His parents went to Jerusalem every year at the feast of the passover.

"And when He was twelve years old, they went up to Jerusalem, after the custom of the feast.

"And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it.

"But they, supposing Him to have been in the company, went a day's journey;

and they sought Him among their kinsfolk and acquaintance.

"And when they found Him not, they turned back again to Jerusalem, seeking Him.

"And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

"And all that heard Him were astonished at his understanding and answers.

"And when they saw Him, they were amazed; and His mother said unto Him, Son, why hast thou thus dealt with us? behold, thy father and I have sought Thee sorrowing.

"And He said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?"

"And they understood not the saying which He spake unto them.

"And He went down with them, and came to Nazareth, and was subject unto them; but His mother kept all these sayings in her heart.

"And Jesus increased in wisdom and stature, and in favor with God and man."

Little is told us in the Scriptures about the youth of our Savior from this time until He began His active ministry. But the time was doubtless well employed in studying the Scriptures for His teachings all show that He was most familiar with the Old Testament and with the lives of the prophets and the history of God's people.

He tells us (John 5:39):

"Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of me."

Lesson 6. The Mission of John the Baptist.

Text: Mark 1:1-9; Matt. 3:7-12.

In lesson two of this year's study we told of the birth of John who later was to be known as John the Baptist. His mother (Elizabeth) was the cousin of Mary the mother of Jesus; and between these two cousins the greatest love and sympathy existed; just as a like esteem for each other was shown by their distinguished sons. Of the early life of John very little is said in the Bible. He was about six months older than the Savior and began his ministry among the people some time before Jesus began actively to attract the attention of the multitude. He was a forerunner of the Savior, and was described as preaching repentance to the people. He went among them and declared that the kingdom of heaven was at hand.

The same writer whom we have previously quoted (Weed—in his "Life of Christ") speaking of John says:

"He was a strange-looking man. His hair was long having never been cut when he was thirty years old. His dress was made of camel's hair, rudely woven. It was fastened with a leathern girdle, such as was worn by the poor."

"When the time was near for Jesus to leave Nazareth and begin His ministry, John left the wilderness, where he had lived alone, and appeared among men. He told them that the Kingdom of Heaven was at hand. He meant that Jesus, the King of the spirits of men, had come to the world, and that they would soon see Him."

"He told them that they could not be of His Kingdom unless they repented of their sins. People in all parts of the Holy

Land heard of His preaching, and multitudes came to hear Him on the banks of the River Jordan. They thought Him a wonderful prophet, such as had not been in the world for five hundred years. Many of them were common people, who wanted to learn and become good; but some, who thought themselves wise and good enough, came only from curiosity."

"He told them that they must also be baptized with water. He did not mean that water would make their souls clean as it did their bodies, but that it would show their repentance, which is a change from bad to good. Many were baptized of Him in the River Jordan, confessing their sins."

Primary Department.

Chas. B. Felt, Chairman; assisted by Dorothy Bowman and Ethel Simons Brinton.

Lessons for February

First Sunday.

Fast Day—Review of Enoch.

Last Sunday our lesson was about a very good man, one of the best men who has yet lived upon the earth. Tell me his name. What do you suppose were some of the good things Enoch did? Did all the people remember to love and obey our heavenly Father? How did they treat each other. While Enoch was on a journey what did the Lord say to him? Why did He want Enoch for a missionary? What kind of people does He want for missionaries these days? The Lord told Enoch to do strange things to his eyes. Then what happened? As he went out telling the people to repent and be baptized how was he received? Tell of Enoch's great faith, and why the wicked fled.

How did those who obeyed Enoch's teachings show their love for Enoch and the heavenly Father? What does "Pure in heart" mean? What happened to the city of "Zion?" Why?

How can we live to be like Enoch? If we are pure in heart, what has our heavenly Father promised us? Let all repeat: "Blessed are the pure in heart; for they shall see God."

Lesson 5—First Sunday in February.

Noah.

Text: Genesis 6, 7, 8, 9:1-17; Moses 8:15-30.

References: JUVENILE INSTRUCTOR, January, 1913. Bible Stories. Laura Ella Cragin.

Aim: Our heavenly Father guides and protects those who obey Him and seek His counsel.

Memory Gem: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

- I. Condition of the earth and its people.
 1. Wickedness.
 2. God's displeasure.
- II. Noah.
 1. Descendant of Enoch.
 2. Humble.
 3. Obedient.
- III. God's love for Noah.
- IV. Command to build the ark.
 1. Size—kind.
- V. Completion of the ark. Commands obeyed.
- VI. The deluge.
 1. Duration—40 days and 40 nights.
 2. Depth of water—covered mountains.
- VII. Result.
 1. All life is destroyed.
- VIII. God sends winds to dry water.
 - Noah sends out raven.
 - Dove returns.
- IX. God commands Noah to leave the ark.
- X. Building of the altar.
 1. Thanksgiving to God.
- XI. The covenants.
 1. Significance of the rainbow.

Notes. Throughout this story let us emphasize the justice of God. He had made the earth beautiful for man's enjoyment. But sin had changed the face

of nature and the disposition of man and animals. The people were so wicked towards each other and so forgetful of God that He was almost sorry he had made them. He had warned them many times that their wickedness must cease. During all the time Noah was building the ark he was preaching to them and warning them of the coming destruction unless they repent. But Noah and his family alone of all the people asked God to guide them and then obeyed His commands. In a world of such wickedness it was but natural that God should bless the few who loved and served Him. Let us always use simple childlike language but avoid being childish. Noah's patient obedience in remaining in the ark for those many months may be impressed upon the children by reminding them how hard it is for them to remain indoors for only one rainy afternoon. In learning to obey mother in little things we learn to obey the heavenly Father in greater ones.

Second Sunday.

Lesson 6—The Tower of Babel.

Text: Gen. 11:1-9.

Reference: JUVENILE INSTRUCTOR, January, 1913.

Aim: "Man cannot thwart the purposes of God."

Memory Gem: "The earth is the Lord's and the fulness thereof, the world and they that dwell therein."

Picture: "Confusion of tongues"—Dore No. 1959.

- I. Condition of earth after flood.
 1. Cities and homes destroyed.
 - a. Must be rebuilt.
 - b. Choosing site for new home.
- II. Building of the city.
 1. Attitude of people.
 2. Dependence on their own unity and strength.
- III. Probable reasons for building of tower.
 1. To reach heaven.
 2. Military defense.
 3. Protection from flood.
 4. To make name for themselves.
- IV. Construction of tower.
 1. Material.
 2. Probable size and shape.
- V. Confusion of tongues.
 1. The Lord's purpose.
- VI. Result.

Note. There may have been nothing wicked in the people building a city or even the tower. But it was their attitude. They felt that in their unity it was much easier to build upon one city and progress than to scatter and build up more of the earth as the Lord desired them

to do. The building of the tower as a means of reaching heaven was foolish and the Lord did not want them to waste their time and energy on such meaningless work and to forget Him in the power of their own strength.

This story as a whole is in the negative but is reinforced and made more valuable if closely connected with the positive story of Jared. In the one, the people are punished for disobedience while in the other they are blessed for obedience.

Third Sunday.

Lesson 7—Jared.

Text: Book of Mormon, Ether 1, 2, 3, 6:1-13.

Reference: JUVENILE INSTRUCTOR, February, 1913.

Aim: Our heavenly Father hears and answers sincere prayers.

Memory Gem: "And thus will I bless thee because this long time thou hast prayed unto Me."

Picture: "Confusion of Tongues"—Dore.

- I. At the Confusion of Tongues.
 1. Jared and his brother righteous.
 2. Seek the Lord in prayer.
 - a. For themselves.
 - b. For their friends.
 3. Prayers answered.
 - a. The Lord's instructions.
 - b. Promised blessings.
- II. The Journey.
 1. Continuous light.
 2. Tempestuous waves.
- III. Praising the Lord continually.
- IV. The promised land.

Notes. Give a complete review of The Tower of Babel to make the connections with this story.

Tell the children that this story is found in the Book of Mormon that they will read when they are older. Use every opportunity to instill a love for this book and a desire to learn more about it.

This lesson is one that is easily applied to even the small children's lives. Think of the aim and try to draw from them stories of our heavenly Father hearing and answering sincere prayer. The following old and oft-repeated story may be helpful because of its simplicity and brevity.

Johnny was riding on his pony through the woods and became lost. It began to grow dark and he began to cry, but that did no good. Bowing his head on the pony's neck he prayed to our heavenly Father to help him. Then he remembered at once that his father had told him if he was ever lost to loose the

reins and let the pony take his own way. Soon they were out of the woods and on the way home.

Fourth Sunday.

Lesson 8—Abraham and Isaac.

Text: Gen. 12:1-10; 18:1-16; 22. Pearl of Great Price, Abraham 1,2.

Reference: JUVENILE INSTRUCTOR, February, 18913. Kindergarten Bible Stories—Laura Ella Cragin.

Aim: Implicit obedience to God brings great blessings.

Memory Gem: "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

Pictures: "Abraham's Journeying in the land of Canaan." Dore No. 2103; "Trial of Abraham's Faith," Dore 1960. I. Chaldeans (among whom Abraham lived).

1. Forgot the Lord.
 - a. Worshipped idols.

II. Abraham.

1. Served the Lord.
2. Protected by Him.
3. Led to the promised land.

III. Visit of the Angels.

1. Entertained by Abraham.
2. Their promise to him.
- IV. Birth of Isaac.
 1. Child of promise.
- V. The offering.
 1. The test.
 2. Abraham's faith and obedience.
 3. The blessing.

In telling these stories let us remember they must be from the *child's* view-point. He interprets them in terms of his own experience. He is familiar with but little outside of his home and family life and knowledge should come through relationship to this. The story of Abraham and Isaac can be brought so close to his own life. Through his own love of home he can be brought to feel Abraham's obedience and sacrifice in leaving his home and going among strangers. At God's bidding through his love for his own parents he will understand Isaac's love and faith in his father even when it seemed to mean death, and even the supreme test of faith in Abraham's willingness to sacrifice his own darling son at the heavenly Father's bidding may be likened to the earthly father parting from his son and sending him into the world to do the Lord's will.

Kindergarten Department.

Wm. A. Morton, Chairman; Assisted by Beulah Woolley.

Suggestions to Stake Board Workers.

We have felt that a suggestive program for union meetings might prove helpful to stake workers. There are stakes in which definite programs are followed, which are found particularly helpful to the localities. We do not wish to interfere in any way with such plans, nor curtail the initiative of board members. We leave the program optional with you.

We feel that to work ahead a month is worth while. It gives teachers a better chance to look out for suggestions, make memoranda of thoughts on the subject, and get a broader outlook for the month's work. We have found that it is well to encourage discussion and friendly criticism in the union meetings. The girls get better acquainted and more in sympathy with each other if you direct this method skilfully. For instance, after a story has been told, give the teachers time to tell of its merits, what ideas they have to add, etc.

Suggestive program for January union meeting:

1. Have read a short paper on "Help-

fulness," from the teacher's standpoint.

2. Suggestive morning talks for each Sunday in February.

3. Work out in class rest exercises as suggested for fourth Sunday.

4. Have a teacher tell a "Humane Story," as it would be given to the children.

5. Teach song, "Helpful," in Songs For a Little Child's Day.

Work for February

[Material for this month prepared by Maud Tuckfield, Liberty Stake.]

General Aim for Month—Helpfulness.

Thoughts for Teachers.

The lessons of the past two months have been those of love and obedience. There is no better way to apply the lessons and bring happiness into the lives of the children than by showing them that they have a part in helping others. Surely those we help the most we learn to love and to obey.

Suggestive Songs:

"Jesus bids us shine."

"Helpful," in Songs from A Little Child's Day, by Emilie Poulsson and Elinor Smith.

"Jesus wants me for a Sunbeam."

Memory Gems:

Choose from the following the one best suited for your class:

"I'll help you and you help me,
Then what a helping world there'll be."

"When I open my eyes in the morning,
All ready for work and for play,
I think I hear somebody whisper,
'Be a dear little sunbeam all day.'"

"Little hands can comfort be
By their touch of sympathy.
By their help in many ways
Busy hands make busy days."

"Gentle, little sunbeam
Gladly I would be,
Pure and warm and loving,
Helpful—just like thee."

"To have willing feet,
A smile, that is sweet,
A kind, pleasant word,
For all that you meet,
That's what it is to be helpful."

"In a mild, gentle way,
To help through the day
To make someone happy,
In work or in play;
That's what it is to be helpful."

Lesson 1.

Review, with pictures, the January lessons. The pictures can be obtained at the Deseret Sunday School Union Book Store.

Th Flight into Egypt.

Jesus in the Carpenter Shop.

Jesus in the temple.

Keep in mind the aims you used and see if the children remembered and applied the truths. Be sure to have your program definitely planned.

Lesson 2—Jesus Blessing Little Children.

Text: Matt. 19:13-15; Luke 18:15-17.

Aim: The Lord helps and blesses those who seek Him in humility.

(If you prefer giving this lesson from the children's point of view, see JUVENILE INSTRUCTOR, Jan., 1914. Be sure to have a picture for this lesson.)

How many of you love to take care of little babies and children who are not as strong as you?

When Jesus grew to be a man He loved to help people who were sick, make blind people to see, and do everything He could to make people happy.

One day as He was out with the people helping and blessing them, He saw a group of little children coming towards Him. Some were in their mother's arms, while others ran along at their sides, as happy, as gay as could be.

As they came nearer and nearer Jesus knew they had come to see Him, and it made Him very happy. But the men who were with Jesus told the mothers and children to go back, saying, "Jesus has not time to bother with children; He is busy healing sick people and preaching."

When Jesus heard this He was sad and told the men they were wrong, and that they should all be as good and pure as a little child. He then called all the little children to Him and said: "Suffer the little children and forbid them not to come unto Me, for of such is the kingdom of heaven" (quote). By this He meant not to keep the children from Him.

His smile was so kind and beautiful that the children ran to Him, all trying to be as near as they could to Him. He drew the little ones close to Him and laid His hands on their head and blessed them. Some that were sick He made well, and those who were sad became glad. They went back to their homes very happy because Jesus has helped them.

Jesus blessed and helped the little children this way when He was here on earth. He loves us just the same as He did the children of long years ago.

Application: We can go to Jesus in prayer and ask Him to help and bless us, and He will if we do our part. What are some of the things we can do?

Lesson 3—Feeding the Five Thousand.

Text: Matt. 14:13-21; Mark 8:1-10; Luke 9:10-18; John 6:1-13.

Aim: The Lord blesses those who are helpful to others.

(Note. The loaves were round, like large, thick crackers. Fish were dried or pickled and eaten with bread.)

One day Jesus and a few of His friends got into a boat. They had been telling the people how to be good, and helping those who needed help. They had been doing this all day and they were very tired. So they were going to a quiet place to rest.

They had not gone very far out on the water when they saw a great crowd of people standing on the shore watching them. Some of them were the people Jesus had helped, others had seen so

many wonderful things He had done they wanted to follow him.

Soon Jesus and His friends came to a quiet place, and they climbed out of the boat, walked to a mountain and sat down to rest on the green grass. They had not been there long when they saw the great crowd of people come running along the shore towards them. There were men, women and children. Such a large crowd! More than most of you have ever seen at once. Jesus was very pleased when He saw them coming, for He was glad to have them come to Him to be made well, and to let Him help them and teach them how to be good.

All the rest of the day He spent with the people. At last the sun began to go down and the friends who had come with Jesus in the boat came to Him and told Him to send the crowd away so they could buy themselves something to eat.

Jesus said to them, "They need not go away. You give them food."

"How can we give them food?" said one friend. "Such a large crowd! It would cost a great deal just to give them each a little bit."

Jesus looked at the great crowd of hungry people standing before Him, and He could not send them away without feeding them. So He said, "How many loaves have you?" Among the crowd they found a little boy with five barley loaves and two fishes. But that was not enough. The boy brought his basket with five small loaves of bread and two dried fish and gave them all to Jesus.

Then Jesus told His friends to have all the people sit down in groups on the green grass and leave a path between each group. When they were all seated close together, and all was quiet, Jesus took the five barley loaves and two fishes, thanked Heavenly Father for them and blessed them. Then He broke the food

in little pieces and gave it to His friends to pass to all the hungry people.

They passed it again and again. When their baskets were emptied they would go back and Jesus would give them more, and all the people had all they could eat. Then Jesus told His friends to gather up all the food that was left. When they were through picking up the little pieces that were left, they had twelve baskets full of bread and fish.

The great crowd of people were no longer tired and hungry, so Jesus sent them back to their homes, feeling very happy.

Application: I wonder what little boys and girls can do to be helpful and make others happy?

Lesson 4—Humane Day.

Aim: Caring for our animal friends should be a pleasure as well as a duty.

In this lesson help the children to feel that God depends on them to help take care of the animals He has placed on earth for us. Also encourage them to have pets, for as Fraebl says:

"The child or boy who has tended or protected an outer life, even if of a very inferior degree, is more easily led to the tendance and care of his own life."

Have pictures of familiar animals, but talk mostly of one such as the dog, cow, and horse. Who has a dog? What do you give your dog to eat? What does he like best to eat? What kind of house have you for him to sleep in at night? How does your dog show you he likes you? etc.

Stories to illustrate this lesson may be found in back two January numbers of the JUVENILE INSTRUCTOR.

For a rest exercise.

Lead the children to show you what they can do for the animals, such as pitching hay for the horse, feeding chickens, etc.

In a Friendly Sort o' Way.

When a chap ain't got a cent, an' he's feelin' kind o' blue,
An' the clouds hang dark an' heavy and won't let the sunshine through—
It's a great thing, O my brethren, fer a feller just to lay
His hand upon your shoulder in a friendly sort o' way.

It makes a man feel curious, it makes the teardrops start,
An' you sort o' feel a flutter in the region o' the heart;
You just can't look up an' meet his eyes, you don't know what to say,
When his hand is on your shoulder in a friendly sort o' way.

Oh this world's a curious compound, with its honey and its gall,
Its bitterness and crosses, but it's a good world after all;
An' a good Lord must 'a made it, leastways, that's what I say—
When his hand is on my shoulder in a friendly sort o' way.

—James Whitcomb Riley.

Notes on Our History.

By D. W. Parratt.

XII.

SPANISH SETTLEMENT.

In previous notes we considered the courageous Spaniards in their determined efforts to explore new country, to find gold, and to spread Christianity. We recall how, in this connection, a small party from Coronado's

following his prearranged plans of continuing westward, finally yielded to the earnest entreaties of Pinzon (peen-thon), a commander of one of the vessels, to follow the birds which gave evidence of flying for land. Thus, owing to the flight of these birds, the great navigator, instead of landing upon what is now Florida in North America, shifted his course and made for the West India Islands.

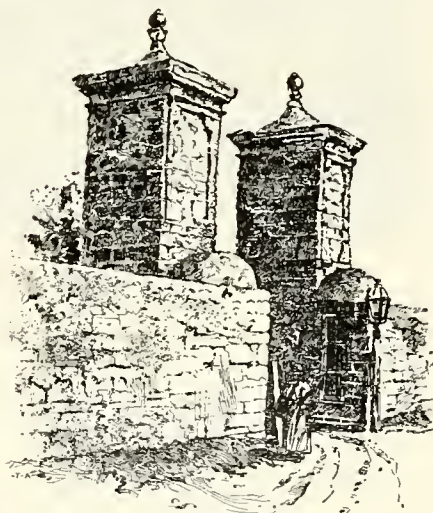
For a long time thereafter these islands were the center from which many explorations were conducted. A glance at a modern map will readily show how advantageously this group is situated in relation to both North and South America. It would have been impossible for Columbus to have selected a place better adapted to the work of future exploration and development even if he had an up-to-date



"The three old-time vessels plowing slowly through the mighty Sea of Darkness."

army and led by Cardenas found its way into what is now southern Utah. It shall be our pleasure now to consider, briefly, these nationals as colonizers and to show how in their endeavors to open up communication between newly settled regions the second party of Europeans penetrated the desolate wilderness now a part of our fair state.

At the outset let us go back to the year 1492, and picture the three old-time vessels plowing slowly through the mighty Sea of Darkness heading directly for the mainland of North America. The anxious crews aboard were almost completely discouraged, but nevertheless their dauntless admiral kept steadfast to his original westward course. At length, after strained eyes were weary sighting for evidences of land, a thrilling shout moved those aboard when some of the sailors sighted land birds flying southward. Columbus, still bent on



Old Gateway built by Spaniards, St. Augustine, Florida.

map of the New World spread before him. But certain it is he made no such selections for he was then navigating a Sea of Darkness in an unknown world. Who knows why he should have been diverted from the mainland to these islands? Was he not led by

the quiet hand of Providence which shapes the careers of men and the destinies of nations?

It is but natural that the first suitable place for disembarking in the New World should become the basis of future activities and consequently become more or less of a settlement. We are not surprised, therefore, to learn that the earliest European settlement in the western hemisphere was established upon the lonely West Indies. We have already called attention to the fact that necessary manual labor to

Indian capital as a basis for side expeditions in conquest of gold and other riches. True it is that when Cortez resigned the commission bestowed by the governor of Cuba and then had himself elected governor of the new land, he defiantly cut relationships with the islands and was consequently compelled to establish headquarters of his own on the mainland. Through the fortunes of war Mexico City became his capital. From then on the new world had two centers of Spanish operations—one on the islands, the



This picture from a Latin history published in 1621, shows Columbus and party saying mass upon their arrival in the West Indies.

defend and provision these new settlements was done by Indian slaves and we have also shown that from these settlements expeditions, one after another, were sent to explore the mainland to the south, the west, and the north.

The famous expedition led by Cortez resulted in the complete subjection of Mexico City and the transformation of the place from an Indian Pueblo center to a fashionable Spanish metropolis.

This transformation, however, was incidental rather than pre-arranged, for the original intention was to use the

other on the mainland—and both in a general way between the continents of South America and North America. Both were actuated by the same resolutions to procure gold, spread Gospel, and gain glory, and both spent much wealth, time, and energy in the execution of these resolutions. In the efforts, both explored vast areas of new land, both met disappointment by not finding gold in the North, both made but little headway in promulgating the Gospel, but both found courageous heroes to whom history proudly refers with tributes of unstinted honor.

While thus engaged as getters of gold

and glory and givers of Gospel, the Spaniards became more and more fixed to the soil and gradually but surely turned attention to colonizing with the hope of making the country more secure for Spain and Spaniards. At first the big motive was that of exploiting but now it became that of utilizing and colonizing for the power, extension, and protection of Spain and her interests. To guard off inroads from France along the Atlantic coast, colonists were sent from Cuba northward and established St. Augustine, the oldest city in what is now the

United States. This was in the year, 1565, twenty-four years after Cardenas made entry into what is now Utah. Of the early trials and horrible experiences of these soldier-colonists we are all familiar, so we need not dwell with them longer but turn attention to the next oldest city in the United States for that is somewhat directly connected with the history of our own state. It was established "beyond the Rio Grande" in the country now called New Mexico. Of this settlement and its leader we shall speak in our next note.

Utah at the Panama-Pacific Exposition.

Utah's state building at the Panama-Pacific Exposition, San Francisco, now in the last stages of completion, has aroused much favorable comment and is regarded as a distinct credit to the state.

It is of the classic type, to conform with the general architectural scheme of the exposition, from plans by Cannon & Fetzer, architects of Salt Lake City. Utah materials have been used as much as possible in the building. All the plaster was contributed by the Nephi Plaster & Manufacturing company, the roofing by the Lambert Roofing company, and the large art glass window in the east side is a contribution from the Turner Glass company of Salt Lake City.

This window, which is fifteen feet by seven feet, has a design which embodies the Sea Gull monument in the Temple Square, Salt Lake City, and views of the lake.

The building is about sixty by a hundred feet and has two stories. The pilared portico opens with three doors into a rectangular lobby, with writing alcoves. To the right are the offices and the general reading room. To the left are the ladies' rest room and the base of the great Utah Copper Mine model, which extends through the second floor almost to the ceiling.

The second floor contains a large

model of a typical Utah coal mine, a smaller exhibit room and the upper portion of the Utah Copper Mine model.

A wide balcony affords opportunity for a general view of both floors and will be ornamented with paintings, sculpture and other examples of the work of Utah artists.

The Copper Mine model and the Coal Mine model both will show actual working operations of mines. The Copper model is thirty-six feet long and twenty-seven feet high. The Coal model is fifty-six feet long. Both will have painted backgrounds, reproducing faithfully the mountain scenery surrounding the mines. Miniature cars, locomotives, steam shovels, etc., will add realism to the models. Work on both these models is well advanced.

Although the state will be well represented in the main exhibit palaces, the Utah Exposition Commission, working in conjunction with various public organizations and private interests, plans to have a representative showing of Utah industries in the Utah building as well. These exhibits will not be elaborate and will not be eligible for competition, but it is hoped to give through them a fair idea of the variety and extent of the state's leading industries.

The commission, with extremely



UTAH STATE BUILDING AT PANAMA PACIFIC EXPOSITION, SAN FRANCISCO.

limited funds at its disposal, has elected to make a good showing in a few distinct lines at San Francisco, rather than to attempt to feature everything in the state, with the liability of making an insufficient presentation of anything. Products of the soil, mining and education will be especially featured.

The educational exhibit, prepared under the direction of Prof. F. W. Reynolds of the University of Utah, promises to be exceptionally good. Mr. Reynolds has been diligent in his labors and has supplemented through various sources the appropriation made by the Commission for his department. The educational booth, made possible through these outside contributions, will have the form of an immense beehive and the Eagle Gate, Salt Lake City, will also be embodied in the booth. Contributors to this department include the Church of Jesus Christ of Latter-day Saints, the Ogden City School Board, the Box Elder Board of Education, the Murray School district, the Lincoln School district of Utah county, the Pleasant Grove School dis-

trict, the University of Utah, the Agricultural College and other schools of the state. Some of the contributions are in cash and others are in services and materials.

An interesting feature in connection with the state building at San Francisco is that much of the furniture in the building will be products of the manual training department of Utah schools. The pieces thus far received are excellent in design and construction and it is believed the idea of thus displaying them will impress Utah's progress in this line with unusual effectiveness.

The grounds surrounding the building will be appropriately improved with lawn, flowers and shrubbery.

The building is well located at the exposition, at the point where two of the main avenues enter one of the plazas. It has for near neighbors Idaho, Massachusetts, Maryland, Missouri, and Michigan.

Present indications are that Utah will have all its exhibits in place when the exposition opens February 20.

A January Thaw.

By L. Lula Green Richards.

"Please, does the mail go from here to Summit today?"

"Of course it does! It goes every Monday and comes back every Wednesday. There's the bulletin; can't you read?"

"I saw it and read it, but thought perhaps this being a holiday, New Years—"

"New years or old years makes no difference with the United States mail. That has to go its rounds all the same. D'ye want anything?"

"I understand your mail 'coach' can accommodate but one passenger."

"One passenger with the driver and mail bag is enough for one horse to haul twenty-seven miles on a stretch, isn't it?"

"Is the one seat engaged for today?"

"Not yet; you can have it if you want to go over."

"I should like to secure the ride. How soon will the mail leave?"

"In fifteen minutes."

"Thank you. Do I pay for the ride here?"

"No; you settle with the driver at Summit, if that is where you want to go."

The above conversation was carried on in a small room known as the Newton postoffice, which name appeared on the front door.

The talk was between a gruff-speaking, middle-aged man, called Mike Obery, the Newton postmaster, and a stately, distinguished-looking young woman whose real name was Helen Lockman, but who was not infrequently nicknamed by some of the villagers, "The Iceberg."

Judge Lockman had purchased a home in Newton and moved into it with his wife and their daughter Helen, about six months previous to the time when the young lady walked into the post office and made arrangements to go to Summit that New Year's day. As may be presumed,

there were reasons for the ignorance she displayed regarding public affairs such as mail matters, and the like. She loved home and her parents, and was away from them but little. Because of a certain reserve rather than really pronounced coldness she was not looked upon as being at all sociable or companionable by the young people of the village. She always spoke with such precision, some one said, that you were afraid to speak in her presence lest you should give offense. So it was that she became distinguished as "The Iceberg," even though they all agreed that she wore a cheerful countenance and was pleasant to look at.

Miss Lockman turned from the slide window through which she had been speaking with the postmaster, and half dozen men surrounding the heater in the center of the room moved to make place that the lady might draw near the stove if she so desired. In recognition of the civility shown, Helen bowed pleasantly to all, but noticed no one in particular. She stood for a moment, undecided whether to join the group of men near the fire or sit down on a rough bench by the door.

While Helen hesitated, a small, dark woman, whose age ranged between thirty-five and forty years, if her looks told true, rushed into the office and to the postmaster's window in haste, and with evident concern. It was Maria Comp. She spoke quickly, asking, "Can I go with the mail to Summit today?"

"No, you can't!" said the surly postmaster. "The ride has just been arranged for by that other woman there."

The small woman turned with a look of extreme disappointment and wailed out piteously, "Oh, dear, oh, dear! What shall I do?"

Some of the roughest of the men standing around the stove had no more sense of human sympathetic feeling

than to laugh rudely at the poor woman's distress.

Stung by the ridicule thus heaped upon her in her unfortunate situation, Maria Comp would have rushed from the office more hastily than she had entered it had not Helen detained her.

"Wait a moment!" said the girl, holding Maria's hand, which she had caught in staying her. "Tell me why the ride today means so much to you. Your case may be of more consequence than mine, and it may be more important that you should go."

"Oh, Miss Lockman!" almost screamed the little woman, "my case is indeed important. My only living sister, whom I have not seen for seven years, is at Summit on her way from New York to San Francisco. She can't come over here and can only stay there a day or two. If I can't go to where she is today, I shall miss seeing her, and it may be the last time we shall ever be even as near each other as we are now!" The explanation ended with a heart-rending sob.

"There, never mind! Cheer up, you shall go, Miss Comp," said Helen, brightly, and there was a lively sparkle in her voice and in her eyes, as she stroked Maria's shoulder soothingly. "My affair is of much less importance than yours," she continued, "and I would not think of standing, or rather sitting in your way for anything. You take the seat and enjoy it. It's a fine day for a sleigh-ride, not so cold as it has been. Goodbye; I'll go home."

"But, Miss Lockman!" Marie began, while shaking both of Helen's hands in almost childish delight, "you must let me know while you are giving me such great happiness, of what pleasure I am depriving you."

"A school-girl chum of mine is giving a wedding banquet at Summit this evening, and she is very anxious for me to be there; that's all," Helen answered, simply.

"Oh, I'm so sorry to deprive you of such a treat as that!" Maria began again.

"Here's the sleigh! A happy New

Year to you, Miss Comp!" Helen said as she started for home.

One of the group around the stove was Park Langly, a tall, broad-shouldered young man with keen, good-natured eyes, who had listened with profound attention to the conversation which passed between the two women. He followed them respectfully, as they went out, and chivalrously helped Miss Comp to her seat beside the driver, as Mike Obery threw the mail bag into the sleigh.

Tucking the blanket and buffalo-robe comfortably around the small lady, Park said cheerily, "Hope you'll have a rare good time visiting with your sister, Miss Comp." And to the driver, who seemed scarcely more than a slender boy, "Happy New Year, Steve; good luck to you!"

After seeing the sleigh which carried the mail bag and Miss Comp well started on its way, Park Langly turned abruptly and looked at the retreating figure of Helen Lockman. The girl was ascending a short, steep hill just east of the post office. Park started toward her without stopping to analyze in his mind his reason for doing so.

At the top of the hill, Helen paused and turned to take a view of the scene around her. The early rays of the winter morning sun were sweeping the snow-covered valley with a flood of light. And Helen, as she drew in a deep breath of the bracing air, appreciated the glory of her surroundings to such an extent that not only her face but her whole being seemed to radiate with her full portion of the morning splendor.

Park also stopped half way up the hill, but did not turn as Helen had done. He contented himself for the moment with watching the figure at the top. He had never before noticed Helen Lockman sufficiently to realize that she was a superbly beautiful woman. He saw it now, and in his heart he resolved that he would learn more of her. Iceberg, snowdrift, or whatever she might appear on the surface, had she not that morning proven her-

self a veritable heroine by the self-sacrifice she had made for the sake of another's happiness? She deserved to be recompensed, and Park felt that it rested with him to see that she received the reward she merited.

"But," he said to himself, "I must take care how I speak to her or she will resent my approach. If I offer to drive over to Summit and take her she will refuse to go, or insist on paying me for my trouble, neither of which I want."

Helen was turning to continue her walk. For an instant her gaze rested upon the man on the hill side below. He politely motioned her to wait while he climbed to where she stood. Slightly inclining her head, she accepted his gallant summons with apparent interest. He sprang lightly up the hill, and with a final step stopped nearer to Helen than he had thought to venture.

She regarded him with wonder, but not displeasure. His heart beat tumultuously, but he managed to speak calmly and evenly.

"I am going to drive over to Summit, today, Miss Lockman," he said, "and you could ride with me as well as not if you would care to."

"How very, *very* kind of you to let me know this!" Helen responded warmly. "I shall be so grateful and happy if you can take me without inconvenience to yourself."

In her surprise and delight she fairly threw her soft, warm, ungloved hand from her muff into his great, outstretched palm. His fingers closed gently over hers, and what a halo of beauty lighted up her face and beamed upon him through the brilliancy of her eyes! How he wanted to tell her it was for her sake alone that he was going to Summit that day, and that it would be the greatest privilege he had ever known to give her the pleasure she had so nobly relinquished in favor of others! But he wisely forbore, and simply informed her that he had busi-

ness up her way, and would call for her in an hour.

To Park Langly and Helen Lockman their sleigh-ride across the snow-clad valley that New Year's day was the beginning of a new and highly-important epoch in their lives. Their conversation was not only pleasing but of a profitable nature. The "iceberg," if it had really existed, was entirely melted and washed away. They beheld in each other's souls loyalty to truth, faith in goodness, chastity and kindred virtues which warmed from mere acquaintance into strong, deep friendship bordering closely on even a more delicate sentiment.

There was a river to cross, and before reaching it a fork in the road appeared. Park here explained that the lower road led to a portion of the river where teams had been crossing on the ice for some weeks. But as the weather had moderated lately he was somewhat fearful that the ice might not be altogether safe that day. The other road which would take them over a bridge was longer, they would be an hour later reaching Summit.

To this Helen replied pleasantly: "We know the shortest way is not always the safest, and for my part I should not at all object to this ride being prolonged two hours instead of one. I am so thoroughly enjoying it."

That settled the point immediately. The longer and safer road was taken, and the telling compliments thus exchanged were by no means lost on the young travelers. Park felt, with inexpressible satisfaction, that Helen's willingness to have the ride lengthened was in a way prettily eulogistic of his colloquial abilities, and a coy admission that his company was decidedly agreeable to her. And Helen was shyly pleased and gratified that her opinion was so readily and graciously regarded by the intelligent, handsome young man beside her, who should know, she thought, far better than herself, which road to take. And so their

interest in each other continued to grow.

Evening was settling down upon the earth when they drove into Summit, but it was not too dusky for them to recognize Steve, the mail driver, in a tall boy who crossed the road in front of them. Steve knew them also, and running alongside of the sleigh, called for Park to "hold on." Park stopped his horses to listen.

"Oh, Mr. Langly and Miss Lockman!" ejaculated Steve, "the greatest thing ever was happened to Miss Comp and me this afternoon!"

"In what way?" "What was it?" asked the two listeners, in a breath. Steve told his story briefly.

"We took the lower road," he said, "to save time. And while we were crossing the river the ice broke up and let us into the water. Can you swim, Miss Lockman?"

"Not a bit!" Helen admitted.

"Well, then," continued Steve, "it's the greatest mercy in the world that you didn't come with me today. We should have both been drowned. I could never have got you out in the world. Miss Comp is the daughter of a sea captain. When we broke through into the water she went swimming around like a duck. And she'd jump

from one chunk of floating ice to another like a kangaroo. She saved the mail bag and practically the sleigh while I was saving the horse and myself. 'Uncle Sam' ought to give her a good reward for her bravery in saving the mail—don't you think so, both of you? If you do you can help me talk it up. Good-bye—I'm doing an errand for Miss Comp and her sister." And Steve was gone.

The boy's excited, hurried narration left Park with a tremendous longing to take Helen in his arms and thank God that, if she could not swim, her unselfishness had saved her life—for him. He manfully resisted the impulse at that time, however. But he yielded to similar promptings a few months later, when he called her his "brave, beautiful wife," and thanked the Lord for giving him such a treasure.

The young wife returned her newly-made husband's caress with ardor, saying sweetly, "You may as well commence using the plural in offering thanks now; your gain is no greater than mine in this mutual transaction of ours."

Then they recalled and laughed over the beginning of their short courtship, "that January thaw."

I Can.

By S. E. Kiser.

It may not be my lot to win
The crowd's applause, the world's
regard;
But I can turn my back to sin,
And keep my worthiness unmarred.

I may not have the gifts to gain
High favor or to win renown;
But I can manfully refrain
From ever pulling others down.

I may not win the splendid race
That calls for strength and speed
and nerve;
But I can keep from being base,
However humbly I must serve.
—*Youth's Companion.*

Talks on Thrift.

By T. D. MacGregor.

NO. 1. THRIFT MAKES HAPPY HOMES.

Chairman Marvin Hugitt, of the Northwestern Railway system, said to his auditor one day:

"You have a young man named Cunningham in your division, have you not?"

"Yes, sir."

"Well, keep your eye on him."

"Why? He's one of my best men."

"Well, he ought to be; I saw him depositing money in a savings bank the day before Christmas."

The Christmas season ought to be a time of universal happiness. It cannot be all over the world this year, but here in peaceful America, it is safe to say that the great majority of thrifty homes are happy ones this Christmas.

If you are thinking of making 1915 a year of thrift, consider these five suggestions:

1. *Pay Cash.* As a general rule, you can get better prices by buying for cash because you are not paying for the bad debts of those who buy on credit and fail to pay their bills. Unrestricted credit always leads to extravagance. A credit account is not to be encouraged in any family where any member is unable to resist the temptation to buy anything that captures his fancy.

2. *Buy in Quantities.* The plan of making one's cellar a storage plant doesn't apply to vegetables alone. April eggs can be "laid down" by methods well understood by good housekeepers. So can June butter. As for apples, there should be a barrel of sound ones in every house this winter, as they are cheaper than usual.

A Bellefontaine, O., man, who has been in the grocery business for a long time, attributes the present high cost of living almost wholly to the hand-to-mouth manner in which people do their buying nowadays, and the rage for purchasing everything in packages instead of in bulk. Undoubt-

edly there is considerable truth in this contention.

3. *Economy in Food.* Dr. William Brady says that the cheapest foods are generally the most nutritious and digestible. The waste of food in the average American home is appalling. We squander money on fancy articles of low nutritive value, and we use little or no judgment in preparing what we eat with a view to obtaining all the energy there is in it.

Meat is the costliest staple article of food and most people eat too much of it. Fish is cheaper and just as nourishing and digestible. Other comparatively cheap and good articles of food, neglected in some quarters, include cheese, oleomargarine, beans, rice, oatmeal, macaroni, bananas, peanuts, peas, brown sugar, corn meal, cabbage, onions and potatoes. If you are interested in food values, write to the U. S. Department of Agriculture at Washington for Farmers' Bulletin Nos. 93, 121, 142 and 332.

4. *System.* A housekeeper says: "I have found it wise to plan my meals for a week ahead, planning each meal with reference to the others. I always do this planning before Friday or Saturday marketing, so that any staple I need may be bought at that time. By this arrangement I can use left-overs much better, and have a much more satisfactory table. I have found since I began planning my meals for a week at a time there has been a noticeable change for the better in my bills."

5. *Buying Direct.* With a view to facilitating the early introduction of his "farm-to-table" plan of reducing the cost of living by making use of the parcel post to bring farmer and city consumer together, Postmaster-General Burleson has issued a statement setting forth the results of experiments in ten cities specially designated last

March for trial of the direct exchange between farm producers and city consumers. The report says that results show that the new service is welcomed by the public and that it has come to stay. Improvements being made and numerous inventions of new containers being put upon the market guarantee rapid growth of the plan.

NO. 2. OUR BRIGHT FUTURE.

"America faces a future that is simply amazing in its possibilities. If every American from this time on practices economy and saves money, this nation must become the dominating financial power of the world, and will soon enter upon its gratest period of prosperity, of expansion and business activity."—Los Angeles Trust & Savings Bank.

Not in a hundred years has the sun of a New Year's Day shone on such scenes of sorrow and desolation as Europe presents at this time.

But never has a year been ushered in more auspiciously for the future prosperity and happiness of the people of the United States of America.

Ought we not to rejoice, one and all, that our lot is cast in such a land as this and do all in our power to keep our country prosperous and at peace with the world?

The principal job ahead of the people of the United States just now is to save money, as has been very truly said. For 125 years we have borrowed money from Europe. We can't do so any longer. Europe isn't going to have any money to lend. When we

wanted to build the Rock Island Railroad we borrowed the money from Holland. When we wanted to develop the Anaconda Mine we borrowed from the same place. When we wanted to improve the St. Louis & San Francisco we borrowed from France. For other railroads and other improvements we borrowed from England and from Germany. "For the future," says *Collier's Weekly*, "if we want to build more railroads or electric plants, or develop more mines, we must supply the money from our own pockets—or go without. The one great necessity put upon us by the war, the biggest economic need in America to-day, is to save money."

Even if you have never saved before, you ought to save in this new year because the probable rewards of thrift were never greater than they are likely to be from this time on for many years.

The world responsibility thrown upon the United States imposes additional responsibility on each individual citizen to build up capital by saving and depositing in the banks so that this capital can be quickly put into the channels of industry and trade.

We, the every-day men and women, are the backbone of this country, and it is upon our savings that the United States must depend for its future prosperity. Let us economize! Let us save! Let us do our share in making this country the great financial power of the world.

Our millions of workers can do this; not the capitalists.

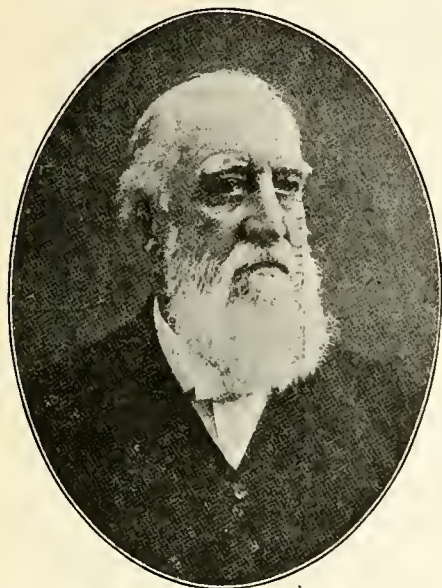
Death of Joseph Smith, President of the "Reorganized Church."

Joseph Smith, President of the "Reorganized" Church died at Independence, Missouri, December 10th, 1914, at about one o'clock in the afternoon, after two week's illness.

The deceased, who was the son of the Prophet Joseph Smith, and Emma Hale Smith, daughter of Isaac Hale, was born November 6th, 1832, at

Kirtland, Ohio. He passed through the trials and persecutions that his father was subject to while in his boyhood. In 1838, he was thrust from his father at the point of a sword by a mob militia, and when, under the cruel edict of Governor Boggs of Missouri, his mother and her children left the State, while his father was confined in

a dungeon, he clung to his mother's clothes while crossing the Mississippi River on the ice. When President Young led the Saints to these valleys Joseph Smith remained in Nauvoo



JOSEPH SMITH.

with his mother. In 1860 he was accepted as president of the "Reorganized" Church.

"In 1855 President Smith was mar-

ried to Miss Emaline Griswold, at Nauvoo, Hancock County, Illinois. By this marriage three daughters were reared to womanhood, namely; Emily J., wife of Alexander McCallum, of Independence, Missouri, Carrie L., wife of F. M. Weld of Lamoni, Iowa, and Zaide V., now deceased, who was the wife of R. S. Salyards, now secretary of the church, of Lamoni, Iowa. President Smith's wife died in 1869, and he subsequently married Miss Bertha Madison, who was the mother of Frederick M., Israel A., and Hale W. Smith, all of Independence, Missouri, Audentia M., wife of B. M. Anderson, of Independence, Missouri, and Lucy Y., wife of J. M. Lysinger of Lamoni, Iowa. His second wife died in 1896 and subsequently he married Miss Ada Clark, who survives him. She has three sons, all living, namely: R. C., Wallace and Reginald. All his living children were present during his last illness and death. His nephews, Elbert A., son of his brother David, and Frederick A., Joseph G. and Arthur M., and his niece Vida E., wife of Heman C. Smith, children of his brother Alexander, were also present. There were present also several grandchildren, to witness the closing scenes of his life."

Home Making.

There is no higher achievement for a woman than the making of a happy home; and she can have no qualities too fine, no gifts too noble to be utilized in this high endeavor. Physical strength, good looks, even temper, fine intelligence, tact, conversational gift, musical skill, are never better placed than as component parts in the happiness of family life.

Indeed, only a woman of that very high and comprehensive order of intelligence which old-fashioned New Englanders called "faculty" can make a true home. Think of the unselfishness and fertility of resource implied

in making that indescribable thing, "the home atmosphere," so pleasant to the returning bread-winner that he says in his heart, "It is good to be here," and goes elsewhere of an evening only at the call of necessity or courtesy, and never without a slight regret. Good housekeeping, real home making in high life or humble, is the fruit of a liberal education in the largest sense of that term, whether the woman has a college degree or whether her school training has never been more than what the learned call rudimentary.—Katharine E. Conway, in the Republic.



The Case of Billy Turner.

By Sarah M. Williams.

Billy's elbows were out of his sleeves, his shoes were muddy and full of holes, his hair, unkempt, and his face streaked with mud. He stumbled into the room, took a seat near the cloak hall, and deliberately tossed his cap—because a number of pupils were watching—through the open door. He shifted about in his seat until he could see Miss Hunter, who stood at the back of the room, helping a first grader with his reading lesson. Billy watched her until she looked at him, then he smiled broadly until her expression of disappointment caused him to hang his head and turn silently to the history lesson. The attempt to study proved a failure; the pictures of Bunker Hill and Valley Forge held no attraction; there were no heroes after all; he could see nothing but the picture of a little old lady wringing her hands helplessly; a boy running down the street; another boy pursuing him; both boys tripping in the mud-drenched street; a struggle, a purse returned to the old lady; policeman, coming late, as usual, and—

"Billy,"—the voice was quiet,—
"why did you come late? I am so disappointed, and after you promised, too."

But Billy did not answer, for there stood the policeman asking for him. He cast one appealing glance at Miss Hunter, but she was telling the officer to do his duty and the boy passed out of the room without a word.

* * *

Billy sat on the prisoner's bench of the Juvenile court. Miss Hunter was in the front row of the gallery, smiling at him, but he did not smile back, for Billy was a stoic—though he had never heard of stoics; he refused to show that he was disappointed in her.

Case after case was called and disposed of. Then, suddenly Billy was startled into almost visible concern by hearing his name called. His fingers gripped the chair arms tightly for a few seconds and he was calm again. The other boy lied glibly, making him feel that the jury could not help being convinced. Billy answered in monosyllables, not even attempting to tell his own story. Nobody cared what became of him so what did it matter? Suddenly, Miss Hunter asked to testify in his behalf! He wondered what she could know about the case; but he remembered how she had helped him at other times when everybody else had said things of him—that was before she said she was disappointed in him. Perhaps—perhaps she intended to incriminate him farther. A numb, dizzy feeling came over him. They would surely send him to the Industrial School and that would mean officers watching everything he did until he should be twenty-one. He wondered if he should be sent to the penitentiary some day. One judge said *some* Industrial boys went there. He could have cried out in the bitterness of it, but he bit his lips and tried to listen to Miss Hunter's words. He could not hear her, but he saw, as through a mist that she was looking at him and smiling. Some one raised him to his feet

and he looked about bewildered at the sea of faces. Some were crying and the judge's hand rested kindly on his head; then all was dark about him.

* * *

Billy looked around. Everyone had gone except the judge, Miss Hunter and the little old lady, whom he had not remembered seeing in the court room. Now he realized that he was sitting on Miss Hunter's lap, his head resting on her shoulder. He slipped to the floor, abashed, and said to the judge, haltingly:

"Where's the policeman? I'm ready to go."

"Hey? What?" cried the old man, his eyes opening wide. "Go where?"

"To jail," answered the boy doggedly. "I want to go *now*."

"Oh, Billy!" cried Miss Hunter, reaching for him.

"The poor little fellow," cried the little old lady. "Bless his soul, he doesn't know he's free."

Billy stared at them in bewilderment until he heard Miss Hunter calling him softly.

"Billy, dear, don't you know that the other boy took the purse and that he has gone away with his mother?"

The boy did not answer; his lips were drawn into a firm line.

"Billy, don't you want to go home with me? Come, dear."

Still he stood resolutely.

"Don't you like me, Billy? I—I—love you so much, dear."

The child looked at her in wonder; then his breast heaved and tears came to his eyes in spite of his efforts to control them. Miss Hunter drew him close and kissed him.

"You will come, honey, won't you? Don't you like me a little?"

"I—I—th—ought you hated me," sobbed the boy.

"You dear little fellow. Now you will come because you know I want you to. There's a little black dog, a white woolly lamb, and a nice brown pony—"

Then Billy forgot his resolution and wept copiously on her shoulder.

"I don't want—to go out there," he cried. "May be I'll be bad forever, but I don't want to be a jail bird."

"Now, Billy, I'm going to tell you—" and by her ever ready tact the teacher succeeded in drawing from him all he had been harboring in his mind during the past three days. An hour later as they walked down the street, he startled her by saying:

"Did Knights kiss the ladies they fought for, Miss Hunter?"

"Sometimes, perhaps."

"They could always kiss a lady's hand—if she liked them, couldn't they?"

"I suppose so."

Billy stooped and kissed her hand. "I'll fight for *you* if you want me to," he remarked as an automobile drew up to the curb.

"Come Billy, my brother is waiting for us. Tom, this is Billy Turner."

The boy took off his cap and bowed gallantly.

"It is an honor to know Miss Hunter's brother," he said gravely.

The brother and sister exchanged glances and smiled. Billy offered to assist her into the car; stepped in after her, and shut the door carefully. He sat erect and stiff as a soldier for a half hour or so, then his lithe body relaxed a little; he began to nod; Miss Hunter made room for him to lean against her.

"I'll fight—fight—for you any time you want—me to—Miss Hunter," he murmured, the words trailing off into inarticulate sounds. As Margaret Hunter's arms closed about him, he nestled close, for he was only a very little boy after all.

Claude's Captive.

"I've been setting a trap," said Claude, coming in to supper, with a very bright face.

"Where?" said Aunt Ruth.

"Down by the big elm, just over the

creek. Jason helped me to make it, and I've put a forked stick in it with a nice bit of apple on its end. I'm sure I'll catch a squirrel before morning."

"Why did you wish to catch a squirrel, Claude?" said his aunt.

"Oh, Aunt Ruth, a squirrel is such fun! And in the attic is a cunning little cage with a wheel on purpose for the fellow to run up and down. It is a shame to have that cage and nothing to put in it! I'll be real good to my squirrel, auntie. He shall have fresh water and plenty of nuts, and I'll make a perfect pet of him!"

"But he'll be a prisoner," said Aunt Ruth.

"Oh, he'll soon get used to that," replied Claude, taking another slice of bread and butter.

Aunt Ruth said no more, but she secretly hoped that Claude would not succeed in catching his squirrel. For several days he said nothing about it, returning from his little trips to the elm tree with a disappointed look. One evening, however, he came flying with great leaps over the meadow, and as he drew near the house, he called out gayly: "Hello Aunt Ruth! I've got him!"

"Let me beg, then, Claude, that you will not shut him up after the free life of the woods, in that cubby-hole of a cage. Put him on the loft over the granary—that will be a splendid place for him."

But Claude shook his head. He was proud of his captive, and meant to be good to him, and every day he fed him plentifully—or tried to do so—though often the nuts were untasted. The sharp little teeth tore at the bars, and the bead-like eyes fairly snapped with anxiety to be free. "Let me out! let me out!" Mr. Squirrel kept saying with all his might.

Aunt Ruth would stop and take a pitying peep at him, now and then, saying: "Yes, you poor creature, I would, in a minute, if you were not my nephew's property—and perhaps I'll do it anyway."

She set her wits to work to see if she could not give Claude a lesson, and one day not a great while after, the little boy, who had gone to one of the upper rooms of the house on an errand, found himself, to his surprise, locked in; somebody had turned the key on the outside.

He knocked, called and listened; but no one came, and not a step did he hear. He glanced from the window. Aunt Ruth, with her little velvet bag on her arm, was tranquilly walking down the road to a neighbor's. A party of boys were going nutting. He heard their merry shouts, but could not make them attend his calls. Once Rob Farley did look around, but presently went on, as though he had been mistaken in his supposition.

"If this isn't a mean shame!" said Claude.

He looked around as he spoke. He was in one of the prettiest chambers in the cottage, and as he began to notice things more particularly, he discovered that a basket of fine mellow pears and plate of cookies were standing on the table. There was a china pitcher filled with cool water from the well. At another time Claude would have eaten the fruit, and enjoyed it, but he now felt so angry that he scorned to touch it.

"I wouldn't have believed Aunt Ruth would play such a trick on me," he said, as he sat sullenly down beside the window.

Presently Tim, the hired man, crossed the yard below, and stopped a minute to speak to Sally in the kitchen.

"That 'ere poor squirrel of Claude's is grievin' hisself to death," were the words that reached the boy's ears.

"Tim! Tim!" cried Claude, leaning far over the sill; "send Sally up here, won't you, please?"

Sally's slow, heavy steps came up the stairs. He could hear her panting with the exertion. When she reached the third landing, Claude said very pleadingly: "Unlock the door, Sally, there's a dear, good woman."

She needed no urging, and after an hour's confinement Claude was at liberty. He rushed down to the barn, set wide the door of Bunny's prison, and let the little victim go back to the woods and groves.

That night his Aunt Ruth told him the story of a great painter, named Leonardo da Vinci, who used to buy cages and cages of birds in the markets, just for the pleasure of setting them free. Claude's eyes sparkled, and he said: "Aunt Ruth, that's just what I mean to do when I grow up."
—Frank H. Sweet.

January Nineteenth.

By R. A. A. R.

Your birthday, my son,
This cold, snowy day;
Your seven short years
Have soon flown away.

On this day was born,
Also, a great man.
May you be like him,
A true nobleman.

Like you, he was brave,
Like you, he was kind,
Whole-souled in his deeds,
And pure in his mind.

For love of his land
He went forth to war,
But his fair record
Ill-fame cannot mar.

To study, he yearned,
God's wonderful ways,
In wide college rooms
To pass all his days.

But, in his wisdom,
God made the decree—
A general to make
Of Robert E. Lee.

His army was crushed,
His cause was not won,
But General Lee stood
With his duty done.

Now history names him
Intelligent, grand!
No matter his cause,
No matter his land.

Be you, little son,
Like Robert E. Lee,—
Do what you think right,
The future shall see.



By Martha McConkie,
Age 12. Maeser, Utah.

Getting Even.

"I'll get even with him. You see if I don't."

Uncle John looked up from the article he was writing. "Who is it you are going to get even with him?" he inquired, smiling quizzically into Fred's frowning face.

"It's Frank Lane. He's always playing some lowdown trick on us because we won't let him play in our nine. We were using my ball today—it was a dollar ball, too—and Harry batted it clear over the fence. Frank got it and threw it as far as he could out into the lake." Fred's eyes were flashing.

"And you want to get even with such a lowdown trick, as your rightly call it?" Uncle John said slowly.

"I will, too. I know what I can do."

Uncle John's pencil had been moving swiftly over the paper as they talked. Now he motioned Fred to step nearer. A few lines had marked out a high road and near it a low, marshy ground. "If a fellow does a lowdown trick he lowers himself. He must be down here," Uncle John explained, making a mark for a figure down on the marshy ground. "Now, if you are up here, what will you have to do to get even with him?"

Fred's face grew thoughtful as he studied the sketch. "I suppose I'd have to get down as low as he is," he said slowly.

"Exactly. Now tell me, wasn't that just what you intended to do—to do something just as mean to him as he had done to you; in other words, to lower yourself to his level?"

"Yes, it was," Fred admitted.

Uncle John said no more. He had a way of leaving a fellow to think things out for himself.

Two days later Fred came in, his eyes dancing. "Well, Uncle John, I got even with Frank," he announced.

Uncle John looked surprised. He turned sharp eyes on the laughing face.

"It was just this way, you see: I got to thinking how I'd feel if the boys wouldn't let me play on the nine, and I made up my mind I'd feel just as Frank did, and likely as not I'd throw their old ball away, too. So day before yesterday I told Frank he could play in my place. He wasn't going to do it at first; he seemed to think it was some kind of a trick. Then he went into it, and say, but he can play ball! He made more home runs than anybody else. Charlie Strong is going away next week and Frank is to have his place. But what I started to tell you was that Frank came and brought me a new ball tonight—just like the other one. He went out into Mr. Nelson's field and pulled mustard in the hot sun all day yesterday and today to get money to pay for it. So it seems to me he is on the level again, and

we're even up there. And I tell you it feels a lot better than getting even the other way."

Uncle John's face had lighted up. "I should say it was better," he said. "Shake hands on that, young man. I'm proud to shake hands with you."—*Christian Guardian*.

New Year's Wishing.

Now when Christmas time is past,
And I have so many things,
'Seems as if I don't quite care
Just what the New Year brings.

And still I'd like an aut'mobile,
And a pony, there, so dear,
I guess there are a lot of things
I'd like to have this year.

I'd like to have a play-house
As big as, oh, this room,
That has a little kitchen,
With a little bit of broom.

And a really little telephone
And a piano and a clock,
And a really little butler
Who answers every knock.

Oh yes, I'd like to own a store
That didn't sell a thing
But candy, fruit and cookies,
And things "Fit for a King."

And I'd love to be a Princess,
To say in a careless way,
"Oh yes, I'm Princess Mary,
And this is Lady May."

I guess there are a lot of things
I've never thought before—
Oh, 'scuse me just a minute,
There's someone at the door.

Gladys Johnson,
Age 11. Salt Lake City, Utah.

A Boy's Best Recommendation.

When it is necessary for a boy to look for work, he might readily profit by reading this story, which appeared in an exchange, regarding the boy who was apparently without recommendations.

A gentleman advertised for a boy, and nearly fifty came to see him. He chose one, and dismissed the rest.

"I should like to know," said a friend, "why you picked out that boy who has not a single recommendation."

"You are mistaken," said the gentleman; "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful.

"He gave his seat to that lame old man, showing that he was thoughtful and kind. He took off his cap and answered my questions promptly, he was gentlemanly.

"He picked up the book which I had purposely laid on the floor and replaced it upon the table; and he waited quietly for his turn, instead of pushing and crowding, showing that he was honorable and orderly.

"I noticed that his clothes were brushed, and his hair in order. When he wrote his name, I noticed that his finger-nails were clean.

"Don't you call those little things recommendations? I do; and I would give more for what I can tell about a boy by using my eyes than for all the letters he can bring."



Age 14. By Ila Walton,
Monticello, Utah.

A Little Boy to Jesus.

When You were little did You love
Your mamma dear, as I?
And did she call you "Mamma's dove!"
And kiss You when You'd cry?

Did she come whispering every night
And ask were You asleep?
And did she tuck You awful tight
For fear the cover'd creep?

You give all boys their mammas, I
s'pose

You saw the bestest one,
And came way down from Heaven
and chose

To be her little Son!

Edgar Knight in *The Queen's Work*.



By Phosia Humphries,
Rupert, Idaho.

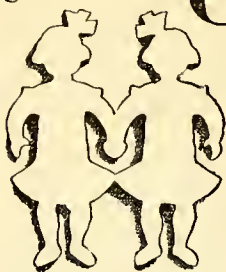
Motto for the Week.

Monday—I wish for eager feet
On errands of love to go.
Tuesday—I wish for a gentle voice,
With a tone both soft and low.
Wednesday—I wish for willing feet,
Love's duties all to do.
Thursday—I wish for open ears,
Wise words to listen to.
Friday—I wish for a smiling face,
A brightener of home to be,
Saturday—I look for quickened eyes
God's beauty all to see.
Sunday—I wish for a tranquil heart
That may to others joy impart.

Little Scissor-Stories



(XI)



THESE are the Twins," said Cousin Kate, snipping and clipping with her clever . "The  lived at Sunnyhill. Their names were Pinky and Winky, and they were as much alike as two 

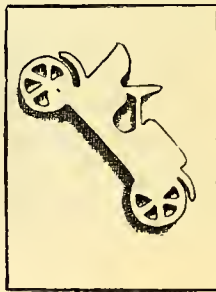
Everything that Pinky did, Winky wanted to do, and everything that Winky had, Pinky wanted to have. In the nursery there were two ; two doll- , two Teddy , two of everything, but they liked to have one  and two  for their bread and milk.

'Dear, Dear,' said Uncle Billy, when he came to Sunnyhill, 'how shall I ever tell those  apart!'

Then Mama tied a  on the left side of Pinky's head and a  on the right side of Winky's head, and that was the way

 told them apart. Now one day  rode up to the house in his new automobile.

This is Uncle Billy's new automobile," said Cousin Kate, clipping and snip- with her clever . "On the  sat the  with a  on the left side of her head.



'Hello, Pinky!' cried Uncle Billy. 'I want a twin to go riding with me. We will go like  to the Park, and buy  and feed the  and eat



pink ice-cream in  with ripe red  !' Pinky's eyes shone. 'Wait for me!' she cried, and ran into the

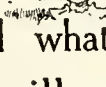
 with her . When she came out, there was no  on her

head, but  did not notice that. Away they went like  to the Park, and bought  and fed the  and ate pink ice-cream in  with ripe red 

And when they came home, on the  sat the twin with a  on the left side of her head. 'Why, Pinky!' cried , 'I thought

you went riding with me!' Then Pinky said, 'I pulled off Winky's  because I wanted her to go instead of me.'

'Bless your dear little  !' cried Uncle Billy. 'After this,

wherever I take  I will take , and whatever I give , I will give .



Come along, Pinky-Winky! We'll begin now!' And away they all went like  to the Park."

The Funny Bone.

Enough!

Willie: "Paw, what is the difference between genius and talent?"

Paw: "Talent gets paid every Saturday, my son."—Cincinnati Enquirer.

A Marital Atrocity.

"What's the trouble at Wombat's house?"

"Wombat accuses his wife of using dum-dum biscuit."—Louisville Courier-Journal.

Conclusive.

Jinks: "What sort of a chap is Johnson?"

Binks: "Well, if you ever see two men in a corner, and one looks bored to death, the other is Johnson."

Good Proof.

Daddy: "No, yer mother never drest the way you girls do today to catch a husband."

Daughter: "Yes, but look at what she got."—Boston Record.

The Cook Book Said So.

"Do you know, my dear," asked the young husband, "there's something wrong with the cake? It doesn't taste right."

"That is all your imagination," answered the bride, triumphantly, "for it says in the cook book that it is delicious."

Suggested.

"What do the suffragettes want, anyhow?"

"We want to sweep the country, dad."

"Well, do not despise small beginnings. Suppose you make a start with the dining-room, my dear."—Louisville Courier-Journal.

High Praise.

Kate Douglas Wiggin's choicest possession, she says, is a letter which she once received from the superintendent of a home for the feeble-minded. He spoke in glowing terms of the pleasure with which the "inmates" had read her little book, "Marm Lisa," and ended thus superbly:

"In fact, madam, I think I may safely say that you are the favorite author of the feeble-minded!"—Woman's Home Companion.

Naturally.

"Do you know where little boys go who don't go to Sunday School?"

"Yes, ma'am; dey go fishin'."—Michigan Gargoyle.

Not What He Meant.

The Host: "It's beginning to rain; you'd better stay to dinner."

The Guest: "Oh, thanks very much; but it's not bad enough for that."—Yale Record.

Unanswered Yet.

One night when her grandmother was putting her in bed, three-year-old Olive said, "Grandma, every night when I go to bed, I ask God to make brother Fred a good boy."

"That is right," said her grandmother. "But He hasn't done it yet," replied Olive soberly.

Cause of the Chill.

"But, Captain Hawley," said the handsome Miss Plute coquettishly, "will you love me when I grow old and ugly?"

"My dear Miss Plute," answered the Captain gallantly, "you may grow older, but you will never grow uglier."

And he wondered why their friendship ceased so suddenly.—Philadelphia Record.

A Youthful Critic.

Nat Goodwin, the well-known actor, once told of an experience he had with a juvenile deadhead in a Western town. Standing outside the theatre a little time before the performance was due to begin, he observed a small boy with an anxious, forlorn look on his face and a weedy looking pup in his arms.

Goodwin inquired what was the matter, and was told that the boy wished to sell the dog so as to raise the price of a seat in the gallery. The actor suspected at once a dodge to secure a pass on the "sympathy racket," but, allowing himself to be taken in, he gave the boy a pass. The dog was deposited in a safe place and the boy was able to watch Goodwin as the Gilded Fool from a good seat in the gallery. Next day Goodwin saw the boy again near the theatre, so he asked:

"Well, sonny, how did you like the show?"

"I'm glad I didn't sell my dog," was the reply.

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